

*Politeuphuia*

WITS COM-  
mon wealth. L. N.



*Si tibi difficilis formam natura negavit,  
Ingenio formæ damna repende tuæ.*

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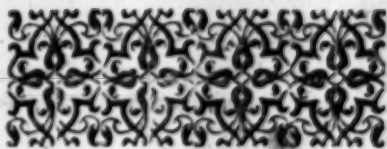
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To his very good friend,  
Maister I. B. N. L. wisheth:  
crease of happines.

( . . )

**S**IR, What you seriously began long since, and haue alwaies beene very careful for the full perfection of, at length thus finished, although perhaps not so well to your expectation, I present you with, as one before all most worthy of the same, both in respect of your earnest trauell therein, & the great desire you haue continually had for the general profit. My humble desire is, that you would take into your kinde protection this old & new burden of wit: newe in this forme and title, though otherwise old, and of great antiquitie, as being a methodicall collection of the most choise and select admonitions and sentences, compendiously drawne from infinite varietie, diuine, historical,

## THE EPISTLE.

Historicall, poeticall, politike, morrall, and humane. As for the enuious and ouerturions, they shall the lesse trouble mee, sith I know there is nothing in this worlde but is subiect to the Erynneis of ill disposed persons, whose malice is as fatall as the darte of Cephalus or Paris wast, which neyther a seauenfold-shielde, nor Icarus cunning workmanshype, nor Pallas can auoyde. Thus humbly crauing pardon for my boldnes, beseeching GOD daylie to encrease the affection you beare to learning, I take my leaue.

Yours most assured  
to commaund,  
N. Ling.



*To the Reader.*

**C**ourteous Reader, seeing euery continued speech is of more force & efficacie to perswade or dissuade, being adorned & strengthened vvith graue sentences, then rude heapes of idle wordes, and that wee ought to haue an especiall regard, not howe much we speake, but howe well, I haue thus boldly aduentured, to make thee pertaker of my trauailes, which I haue imployed in gathering of certaine heades or places, that with the more ease thou maist discourse of any subiect tending to vertue or vice. I present thee not vvith matters of loue, since the world is too apt to baite on vanitie, nor vvith histories, sith our Arts-men say they minister nought but poison; but like the Bee, I giue thee the best gleanings, leauing the honny to thy eare, the trauaile to my pen. VVhich paines I haue not vnderaken as desirous of prayse, I rather feare the contrary, when I eyther consider the humorous world, or these my endeouours; the one most prone & forward  
to

*To the Reader.*

to carpe at mens labours, the other, vn-  
happily borne to endure backbiting & reproch.  
But let those whose eyes are more sharpe &  
fiery (to see into other mens faultes) then  
the Eagle, or the serpent *Epidaurius*, some-  
where els bestowe theyr venom. The well  
disposed minde shall heere finde a bundle of  
good counsailes against vice, and Iliads of  
prayse for vertue. Heere shall they find li-  
bertie to speake, and discretion to hold their  
peace. If happily these my labours please,  
I will with the painfull husbandman gather  
more against the next impression, because  
my haruest was so fruitfull.

N. L.



In Politeuphuian Decastichon.

**M**ystica qui soppie, culte quadrantia vite,  
Ingenij varios flores, rimaris, et ardes :  
Intemerata legas huius monumenta laboris.  
In quo feruentem mentis sedabis crexim  
Hoc duce Mercurio, celesti numine plenus,  
Vertice, sublimi series arcana polorum  
Et facile rapidas fauces vitabis Auerni.  
Omnia sunt in hoc : musis aptissima sedes,  
Virtutis morumque Pbaros Cynosura vaganti  
Ingenij, genij, mentis, rationis acumen.

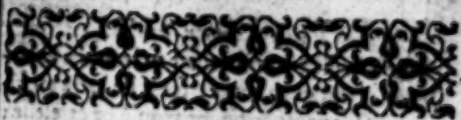
R. A.

**L**et him who in desire Wits wealth embraces,  
Here stand & gaze, where wel behold he may  
A beauly troope of matchles Nymphs & Gra-  
Their siluer armes in sacred fount display, (ces,  
Whose parts all faire, and equall to their faces,  
Make their mak'd beauty theyr most rich aray.  
Nor thinke I lead him with a vaine suppose,  
Inuisting him vnto this resting place,  
Whence flowes a riuer of smooth running prose,  
Whose streames, conceits (like Virgins) interlace,  
Amongst greene leaues so growes the Damask rose,  
& Diamonds golden Tablets doe enchase

T. M.

**20 Faults escaped.**

**F**OR *Quodcumque* in folio 3, read *Quocumque*,  
*Helitropium*, fol. 17. *Heliotropium*. Necture fol.  
12, Nectar, fol. 3, for resolved, read dissolved.  
fol. 12, for petition read petition, for *temperantia*,  
fol. 68, *temperantiam*, for *de quam possis* fol. 118,  
*de qua non possit*, for *sencit* fol. 125, *sentit*, for *Lam-*  
*bilicus*, fol. 174, *Iambilicus*, for *vinat* fol. 187,  
*vincit*, for *gratuitur* fol. 211, *gratuita*, for see the  
dead, fol. 224, see them nobly die, for *caddidit*,  
fol. 230, *addidit*, for *cupitatum*, fol. 131, *cupidi-*  
*tatum*, for *ais* fol. 239, *ars*, for *as* fol. eod., *ars*, for  
*parue* fol. 137, *paruo*, for *discrimene* fol. 241, *dis-*  
*crimine*, for *nigradius* fol. 222, *ingratus*.



# WITS COMMON Wealth.

## ¶ Of God.

*Definition. God the beginning of all things, the Idea and patterne of all good, is that Almighty omnipotence, which wanteth beginning & ending: which beeing made of none, hath by his owne power created all things.*



Here God putteth to his hande, there are no men so mightie, no beasts so proud, no heauen so hie, no sea so deepe that can resist his power.

As a Prince will not suffer that another bee called King in his realme, so likewise God will not permit that any other shoulde bee honoured in this world but he onely.

Without the vnderstanding of the will of God by his worde, our sight is but blindnes; our vnderstanding, ignorance; our wisdom, foolishnes; and our deuotion, deuilishnes.

B.

God

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God will not suffer man to haue the knowledge of things to come; for if he had a prescience of his prosperitie, he would be carelesse; and vnderstanding of his aduersitie, he would be sencelesse.

Innocencie, to God is the chiefest incense, and a conscience without guile, is a sacrifice of the sweetest saueur.

As God wil not suffer a murderer to escape without punishment, so will hee not let the wrong of the innocent goe to the graue without reuenge.

God who hath made al mortall things, hath authority to dispose them, euen with the same power where-with he hath created them.

Man doth purpose on earth, and God disposeth in heauen.

As much doe we owe vnto God for the dangers from which hee deliuereth vs, as for the great wealth and dignities where-vnto he hath alwayes raysed vs.

God giueth victories, not to such as fight most, but where he loueth best.

Men may order war, but god giueth victory.

God doth not regard vs as we are, but as we desire to be.

VVhere Vertue doth raise to honour, there God failes not to establish the dignity.

Diuine



Deuine things ought alwayes to bee preferred before humane matters.

The treasures of vices are in vs, the abundance of goodnes in God.

The greatnes of God is more seene in mercie then in punishment.

God rather made yron to cure fieldes then to kill men.

God by iustice bringeth downe what pryde buildeth vp.

GOD vseth vs not as our offences deserue, but as his mercy willeth.

God deales in one sort with the sinner, in another manner with the iust; to the sinner hee pardoneth his offence, and from the iust hee takes away the occasions of his sinne.

*Epirus* King of *Arcadia*, for breaking vp *Nephtes* Temple was strooken blind.

*Mardoris* spoiling *Chrees* Temple, was strooken mad with all his souldiers.

*Alexanders* souldiours seeking to spoyle the Temple of the same Goddesse, were slayne with lightning.

The *Sibarites* desirous to know from *Apollo* how long their prosperity should last, were answered, that so soone as they began to preferre me before God, their state shold be destroyed.

*Brennus* the Captaine of the French, entring

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the Temple of *Apello*, & spoyling it, was stricken with madnes, and slew himselfe.

*Scipios* souldiers that robd the Temple at *Telossa*, dyed all miserable.

VWho desires to know God, must loue God.

As it is impossible with one and the same eye to behold heauen and earth, so it is as impossible with one disordinate will to loue God and the world.

Like as God surmounteth all other creatures, so the remembraunce of him, surmounteth all other imaginations.

God is hie, if thou lyft thy selfe vp vnto him, he flieth from thee, but if thou humblest thy selfe vnto him, he commeth downe to thee.

Gods doctrine is the rule of prudence, his mercy the worke of iustice, and his death the standard of patience.

Religion is the stay of the weake, the master of the ignorant, the philosophy of the simple, the oratorie of the deuout, the remedie of sin, the counsaile of the iust, the comfort of the troubled.

Those that are gouerned by the instinct and light of God, must not attempt or deliberate anything by humaine wisdom.

The Resurrection of Christ, to the deade is life, to the Saints glory, to sinners mercie.

VVhere

Where Religion is, Armes may easily bee brought, but where Armes are without Religion, Religion may hardly be brought in.

There is no certainer token of the ruine of a kingdome, then contempt of Religion.

*Iupiter est quodcunque vides, quodcunque moneris.*

## Of Heauen.

**Defi.** Heauen is generally taken for that part of the world which is ouer our heads, a place full of diuine residence, and that Land where the faithfull after this life expect theyr portion & inheritance.

**H**eaueu is Gods seate, the Earth his foote-stoole.

Heauen is the seate of glory, the habitation of Angels, sayre beyond thought, glorious aboue report.

VVee deeme it hard, to know the things on earth, and finde the objects of our eyes with toyle, but who can search the secrets of the heauens?

In Heauen, the body sowed in infirmity, shal be glorified with eternitie.

Heauen is whatsoeuer can bee desired; hys health,

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health, vertue, abondance, glory, honour, peace, and all goodnes.

Heauen is neyther infinite, in forme, nor figure, but one in nature.

Heauen, as it had his creation of nothing, so it shal be resolued to nothing.

The disposition and places of the Heauens, are not of power to expresse our good or bad fortunes.

No man knoweth the property of the fixed starres, neyther their natures, and therefore no man can iudicially speak of theyr effects.

Neyther hath the eare of man heard, the eye seene, nor the tongue able to expresse, vvhat ioyes the Elect possesse in heauen.

As Hell is the place of all horror, so Heauen is the Hauē of all rest.

VVhose thoughts are fixt in Heauen, they loath the earth.

Heauen is the habitation of the Elect, the throne of the Iudge, the receite of the saued, the seate of the Lambe, the fulnesse of delight, the inhearitance of the iust, and the reward of the faythful.

From Heauen our soules receiue theyr sustenance diuine.

VVhat soeuer is not in Heauen, is no perfit happinesse.

Good

Good is no good tyll it be compared with e-  
uill, nor Heauen no Heauen, tyl it be compa-  
red with the world.

Hee is most miserable that is denyed to see  
the Sunne shine, and hee is most accursed to  
whom God denyeth his heavenly fauours.

It is hard to lyue wel, easie to die ill, hard to  
obtaine Heauen, easie to keepe from thence.

None knoweth better how great is the losse  
of Hauen, then they that are iudged to lyue  
continually in Hel.

The neerer we see our selues to Heauen, the  
more earnestly we ought to desire heauen.

A good lyfe begetteth a good death, and a  
good death a glorious inheritance in heauen.

The way to heauen is narrower then the way  
to hell.

*Estque Dei sedes, nisi terra, et pontus, et aer,  
Et calū, et virtus: superos quid querimus ultra.*

## Of Angels.

Defi. Angels are indeede nothing but the diuine  
messengers of the Will of God, for so much the  
word signifieth.

THE Greeken suppose the Angell in the  
bush that spake to Moses, to be our Savi-  
our Christ.

Selfe-

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Selfe-loue, the ruine of the Angels, is the confusion of men.

Angels, at all times and in all places, beholde the face of our heavenly Father.

Angels are carefull of mens actions, protectors of theyr persons, lightners of their soules, and conductors in theyr iourneyes.

Angels were created of God, immortall, innocent, beautifull, good, free, and subtile: of the essence of God himselfe.

The holy Angels haue theyr habitation in heauen, their eyes fixed on God, their tongues formed to his praises, and themselves onelie in him.

The Angels exceede not in desire, desire not because they want not, want not in beholding God.

Angels intend two things, the first is, the glorie and seruice of God, the second, the health and saluation of his Children.

Angels are comforters, consorts, instructers, and reformers of men.

Angels are Tutors of the Saints, Herralds of heauen, and Guardaines of our bodyes and soules.

The Angels haue charge to conduct men, wisdom to instruct men, and grace to preserve men.

The

The Angels were of the light created, with the light ordained, to serue GOD, who is the God of light.

Angels, Sun, Moone, starres, and other Cestiall motions, confirme and approue a superior Dietie.

The diuine nature of Angels, suffereth neither change nor end, for they are immutable and diuine.

In Angels and about Angels can be no euill, therefore all euill is farre from them.

Angels are all goodnes, all charitie, all loue.

God the Author of all goodnes, hath created all good things, chiefly Angels to attend on him.

All the world is the Temple of God, all Angels his ministers.

The soules of the good become Angels, but the soules of the wicked are transformed to monstrous deformitie.

Euery true Minister is a true Angell, and theyr tongues beare the embassage of the most high G O D.

The loue of men is written on the bosoms of Angels.

*Angeli sic foris exeunt vt internis contemplationis gaudijs non priuentur.*

Of

## Of Vertue.

**Defi.** Vertue is a disposition and power of the reasonable part of the soule, which bringeth into order & decencie the vnreasonable part, by causing it to propound a conuenient end to it owne affections and passions: Whereby the soule abideth in a comly and decent habite, executing that which ought to be done according to reason; briefly, it is a proportion and rightnesse of life, in all poynts agreeable to reason.

**H**E that desireth to be called vertuous, it is first requisite that he be good, therefore in the account of reputation, it is more worthie to be called vertuous, then noble or reuerend: For that the one tytle descends together with dignity, and the other is the reward of the worke which wee vse. So that it falls out in good experience, that thys tytle of Vertue, is of many men desired, but of very few truly deserued.

If vertue be tedious, then vice is yrksome.

Vertue maketh a stranger grow natural in a strange country, & vice maketh the natural a stranger in his owne Country.



As one Swallow brings not in Sommer, so the strength of one onely vertue is not sufficient to knit the knot of true friendship.

Vertue neuer sorroweth but for the worlds vanitie.

What so is not of vertue, is against it.

It is an easie matter to talke of vertue, but it is hard to attaine vnto it.

Hee is a monster and no man who hath not one vertue to commend him with.

To forgiue, is no lesse vertue in Princes when they be offended, then reuenge a vice in the common sort when they be wronged.

Vertue goes not by birth, nor discretion by yerres, for there are old fooles & young Counsellors.

To be ashamed of sinne, is hope of amendment.

It is a vertuous disposition to yeeld compassion to the afflicted.

It is a speciall vertue to bee thankfull vnto God for benefits received.

It proceedeth of a more noble courage and vertue to conquer our owne vnlawful affections, then to giue an onset vpon the Campe of an enemy.

Vertue is the Queene of labours, Opinion the Mistresse of fooles, Vanitie the pryde of Nature,

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Nature, and contention the ouerthrow of families.

As by nature the Cedar wil be tall, the Diamond bright, and the Carbuncle glistering, so Vertue will shine though it be neuer so much obscured.

Vertue maketh men on the earth famous, in theyr graues glorious, and in the heauens immortal.

Vertue is not obtained in seeking strange Countreyes, but in amendement of old errors.

Vertue is more acceptable, by howe much the more it is placed in a beautiful body.

A lasting vertue is to bee preferred before fleeting vanitie.

Who so meaneth to enter combat with vanitie, must first surely defence himselfe with the Target of Vertue.

*Pythagoras* compareth Vertue to the Letter Y, which is small at the foote, and broad at the head; meaning, that to attaine Vertue, it is very painefull, but the possession thereof passing pleasant.

A good man, though in apparance he seeme needy, yet by vertue hee is rich.

Vertue is a thing that prepareth vs to immortallitie, and makes vs equall with the heauens.

The actions of Vertue doe so much affect the beholder, that he presently admireth the, and desireth to follow them.

Magistrats are not to be chosen for the nobilitie of theyr byrth, but the excellencie of theyr vertue.

Vertue holds no place in the kingdome of Delight.

The euill haue no place in heauen, nor the good in this world.

The greatest vertue in a Generall, is not greedily to attempt.

The vertue of vertues in a Generall, consist not onely in suffering the passions of the body, but in dissembling the affects of the soule.

It is no lesse vertue to keepe things gotten, then to get them.

A vertuous man is neuer knowne what hee is, till he cometh amongst vicious men.

Vertue in generall is, a Castle impregnable, a River that needeth no rowing, a Sea that moueth not, a treasure endlesse, an Army invincible, a burthen supportable, an euer-turning spie, a signe deceitlesse, a plaine way failelesse, a Balme that instantly cureth, an eternal honour that neuer dyeth.

— *Virtus medio iacet obruta ceno,  
Neguitie classes candida vela ferunt.*

Of

## Of Peace.

**Defi.** Peace is the quiet & tranquillitie of kingdomes, burying all sedition, tumults, dyscord, and factions, and planting ease, quietnesse, & securitie, with all other flourishing ornaments of happinesse.

**D**Eare is the peace that is bought with guilelesse blood.

Those iustly deserue the sword of VVarrre, which wilfully refuse the conditions of Peace.

As dyscord setteth friends at variance, so concord vniteth foes in true friendship.

Peace flourisheth where reason ruleth, and ioy raigeth where modestie directeth.

Concord maketh small things to increase, but discord bringeth great things to decay.

It is more loued that is obtained by request then by sword.

Peace is the end of vvarre, honor the ioy of peace, and good gouernment the ground of them both.

As the liuing members of the body vnited together maintaine life, and deuided hasten death, so Cittizens in a Common-weale, by theyr cōcord maintaine the state, but by their hatreds

hatreds destroy it.

Peace asketh no lesse wisedome to conserue it, then valientnes to obtaine it.

The greatest Tyrants desire peace to theyr owne persons, and trouble to theyr subiects.

Then men attayne most peace, when they haue least enemies.

The colour of peace maketh the war more secure, for who suspect least, are soonest preuented.

The French, famed for their incredible couetousnesse, haue often-times solde their Country for bribes, but sildome ratified their peace with honour.

*Archidamia* the *Spartan* Lady, seeing her Countrey suppressd by the couetousnes of the Magistrates, and *Pirrus* triumphing in their miseries, entred the Senate house with a naked sword in her hand, and in the name of all the Ladyes, chyd the hartlesse Lords, for suffering themselues to liue, theyr Countrey being ouerthrowne, and they like to loose theyr libertie.

*Pirrus* entering *Scicely* possessed with hope of some peace, afterward surprised the country, and inthralled the inhabitants thereof by tyrannie.

Peace is often promised then performed.

The

### VVits Common-Wealth.

The countenance declareth mans inclination to peace, and the austeritie of *Martin* countenance beeing an Infant, was ominous to Rome in his old age.

Emulation in Princes, is the ruine of their kingdomes, for they straining in greatnesse to exceed one another, the subjects by their quarrell spyte one another.

Be at peace with men, at warre with vices.

Hauing escaped the danger of warre, lose entirely the blessings of peace.

To flie from peace which we should follow, is to follow warre and our owne destruction.

Peace and libertie is the happiest lewell the world can giue vs.

Happy are the seete that bring peace.

To rule an estate is a heauie burden, but to vnder-goe peace is an easie carriage.

He is most happy that of least warre maketh the greatest peace.

*Lege Deion minimus rerum discordia turbat,  
Pacem summa tenens* —

### Of Truth.

Defi. Truth is that certaine and vnfallible vertue which bringeth forth all goodnesse, reueales the creation of the world, the power of

our Creator, the eternall crowne of blisse wee  
hope for, and the punishment allotted for our  
misdoings.

**T** Truth stands not vppon the tongues of  
men, nor honour vpon the frownes of au-  
thoritie.

There is nothing so closely hidden, but truth  
and time will reueale it.

Truth may bee oft blamed, but neuer sha-  
med, and vertue suppressed by flaunder, will  
at last appeare without blemish.

Truth is the daughter of Time, & the guide  
of all goodnesse.

Truth is the messenger of God, which eue-  
rie man ought to worship for the loue of her  
Maister.

Truth onely, among all things is priuile-  
ged, in such wise, that when the tyme seemeth  
to haue broken her wings, then as immortall  
shee taketh her force.

The purest Emerald shineth brightest whē  
it hath no oyle, and truth delighteth when it is  
apparrailed worst.

A naked tale doth most truly sette out a na-  
ked truth.

Truth bydeth no perfect tryall but by time.

Truth is euer naked.

*VVits Common-wealth:*

A guiltlesse minde yeeldeth not to sorrow.

Truth feareth nothing more then to be hid,  
shee careth for no shadowing, but is content  
with her owne light.

*Epimenides* beeing demaunded what truth  
was, answered, Truth is a vertue that scaleth  
the heauens, illumineth the earth, maintai-  
neth iustice, gouerneth common-weales, kill-  
hate, nourisheth loue, and discouereth secrets.

Truth is a sure pledge, not impaired, a shield  
neuer pierced, a flower that neuer dyeth, a  
state that feares not fortune, and a port that  
yeeldes no danger.

Truth is health that is neuer sicke, a life that  
hath neuer end, a salve that healeth all sores,  
a sunne that neuer setteth, a moone that is neuer  
eclipsed, an hearb that is neuer withered, a gate  
that is neuer lockt, and a voyage that neuer  
breedes wearines.

Truth is such a vertue, that without it, our  
strength is weakenes, our iustice tyrannous,  
our humility trayterous, our patience dissem-  
bled, our chastitie vaine, our libertie captiue,  
and our pietie superfluous.

Truth is the Center wherein all things re-  
pose, the card whereby we sayle, the wisdom  
whereby we are cured, the rock whereon wee  
rest, the lampe that guideth vs, and the shield  
which



which defendeth vs.

Truth is onely that whereto perfect goodnesse is annexed.

Truth is the ground of Science, the scale to Charitie, the tipe of eternitie, and the fountaine of grace.

By truth the innocent smyleth before the iudge, and the traytor is discovered before he is suspected.

Truth is a good cause, and needes no help of oratorie, and the least speech deserues the best credite.

There is no counsayle so secrete but it may bee disclosed, nor truth so suppress, but time will reueale it.

VVe must not leaue meale to take branne, nor forsake truth to embrace heresie.

The greatest treasure in aduersitie, is the truth of a friend immouable.

Faith is a constancie, and true performance of that which is promised.

The greatest faulte that can be in a man of honesty, is to spare to speake the truth.

Truth triumpheth ouer falshood.

*Non boue mactato celestia numina gaudens:*  
— *Sed que prestanda est, et sine teste fides.*

## Of Conscience.

Defi. Conscience, generally is the certaine and assured testimonie which our soules carry about with them, bearing witnesse of what we speake, thinke, wish, or doe: it is to the wicked an accuser, a Iudge, a hangman, and a rope; to the godly, a comfort, reward, and ayde, against all aduersities.

**A** Guiltie conscience is a worme that biteth and neuer ceaseth.

The conscience once stained with innocent blood, is alwaies tyed to a guiltie remorse.

Conscience is a worme that fretteth like the Seres vvooll, secretly and deeply; easily gotten, and hardly worne out.

A guiltie conscience is neuer without feare.

A cleere conscience can neuer be condemned.

VVhere the conscience is drowned vvith worldly pompe and riches, there wisedome is turned to foolishnes.

He that frameth himselfe outwardly, to doe that which his conscience reprocueth inwardly, wilfully resisteth the law of God.

VVe shall carry nothing vvith vs out of this life,

life, but eyther a good or a bad conscience.

Discerne discretely, and practise reuerently those things that are good, that thine owne conscience may be cleere, and others by thy doings not offended.

A cleere conscience needeth no excuse, nor feareth any accusation.

None is more guiltie then he whose conscience forceth him to accuse himselfe.

To excuse ones selfe before he is accused, is to finde a foule crack in a false conscience.

Conscience beareth little or no sway, where coyne brings in his plea.

Smally are wee profited to knowe externall things, if we know not our owne conscience.

The conscience loaden with the burthen of sinne, is his owne Iudge, and his own accuser.

VVhereas any offence is committed through ignoraunce, or any other violent motion: the causes that increase the same beeing cutte off, penitence and remorse of conscience presentlie followeth.

The Phylosophers account those men incurable, who consciences are not touched with repentance for those sinnes which they haue committed.

There is no greater damnation then the doome of a mans owne conscience.

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The conscience of the wicked shall tremble like the leafe of a tree shaken with euery wind, but the conscience of a good man shall make him bold and confident.

The violence of conscience commerh from God, who maketh is so great, that man cannot abide it, but is forst to condemne himselfe.

The Furies which Poets faine to reuenge euils, figure the torments of euil consciences.

A wicked conscience pursueth his Maister at the heeles, and knoweth howe to take vengeance in due time.

As shadowes followe bodies, so consciences infected with pactions & vices, pursue soules.

An innocent man, in respect of a good conscience, contemneth all worldly things.

Innocencie may for a tyme bee oppressed, but it will rise againe, it may be obscured, but it will shine againe, it may bee ouerwhelmed, but it can neuer be drowned.

The remembrance of a good conscience, is a comfort in aduersity.

Euery man is bound in conscience, & borne by nature, not to hurt, but to helpe his neighbour.

*Heu quantum pene mens conscia donat?*

*— sua quemq; premit terroris imago.*

Of

## Of Prayer.

**Defi.** *Prayer, (as some Diuines affirme) is talke with God, crauing by intercession and humble petition, eyther those things necessary for the maintenaunce of this lyfe, or forgiuenesse of those things, which through frailty we daily commit.*

**T**He iust mans prayer appeaseth the wrath of GOD.

Prayer must be freely giuen, & neuer sold.

Prayer is the soueraigne remedy of wrath.

Prayer is the oblation of a thankful hart, & the token of a contrite & penitent minde.

The prayers of the faithfull are the attone-ment for sinnes.

Prayer is not to be attempted with force & violence of hart, but with simplicity & meeknesse of spirit.

Happy is that man whom worldly pleasures cannot draw from the contemplation of God, and whose life is a continuall prayer.

Prayer kindeleth, inflameth, and lyfeth vp the hart vnto God, and the incense of meditation is pleasing in his eyes.

The prayer of the poore afflicted, pierceth the cloudes.

Prayer

*VVits Common-Weale.*

Prayer is the wing wherewith the soule flyeth to heaven, and meditation the eye whereby we see God.

Prayer is a vertue that preuaileth against temptation, and against all cruell assaults of infernall spirits, against the delights of thys lingering life, and against the motions of the flesh.

Prayer engendereth confidence in the soule, confidence engendereth peace and tranquility of conscience.

Fayth ioyned with prayer, maketh it more forcible, but humilitie coupled with it, maketh it beneficiall and effectuall.

Vertuous and godly disposed people, do daily pray vnto God, for the cleansing of the impurity of the hart, and doe watch it with al diligence that they can, and labour to restraine, that the corruption thereof burst not out, eyther to the hurt of themselves, or others.

Let no deuout soule bee dismayed, because his prayer is not suddainly hearde, but hope with patience the visitation of our Lord, because he will poure his mercy plentifully on all those that call vpon him.

In our prayers we ought diligently to aske for mortification of our appetites and passions, for they are subtile enemies.

Prayer

Prayer must bee accompanied with the exercise of mortification.

No prayer can tie the will of God vnto vs, except first of al we renounce & conquer our owne wills.

Pray in thy hart vnto God at the beginning of all thy works, that thou mayst bring them to a good conclusion.

Fixe thy iudgement in prayer on thy faith, and not on thy experience, because sayth is true, and experience deceitfull.

Pray not to God to gyue thee sufficient, for that hee will giue to euery man vnasked, but pray that thou maist be contented and satisfied, with that which he giueth thee.

By prayer Gods great displeasure is pacified, and our conscience appeased.

Lost time cannot be recovered, either with prayer or repentance.

Giue eare to the prayer of the miserable, for pittie is an Image of Dietie.

Out of the abundance of the hart the mouth speaketh, and from the abundance of sinnes prayer floweth.

Gravitie is to be desired in a white beard, & prayer in a contrite hart.

He is happy that prayeth for no more then he enioyeth.

*VVits Common-wealth.*

It is better to pray late then neuer.

Heauen is not so soone gotten as prayed for.

Heauen shall cease to be, when it shall cease to runne, and men cease to prosper when they cease to pray.

The wrath and loue of God follow each other, but the former is mittigated by prayer and repentance.

Prayer & repentance. bringeth peace to the vnquiet conscience.

*Flectitur iratus voce rogante Deus.*

*Ascendat oratio, vt descendat gratia.*

Of Blessednes.

Defi. Blessednesse or beatitude, is the graces of God, and his benefitts bountifully bestowed on them that serue him and keepe his commaundements.

**B**lessed is he whose minde is neuer lost, nor courage chang'd by myserie or wrongs.

True blessednes from mortall eyes is hid, & and left as obiect to the purer spirits.

The lyfe of a good man is true blessednes.

VVithout true vertue, no man can be blest.

VVho in himselfe hath fully what he wants, hath in himselfe felicity indeed.

Blessed



Blessed are they whose harts are pure and cleane.

It is not true blessednes which hath an end.

Hateful and haplesse is that happinesse, that traineth men from truth to insolence.

If thou knowest all that ought to be known, thou art truly blessed.

They are to be accounted blessed to whom Fortune hath equally wayed the good with the euill.

That man is happy, who hath learned from his youth to be vnhappy.

That minde is happy, which holds no il hap insupportable.

All things are blessed which are not vnneccessary.

All things truly belonging to blessednes, doe chiefly consist in the noble vertue of wisdom.

VVithout wisdom no man can be happy.

True blessednes consisteth in a good life, & a happy death.

Not the rich but the wise auoyde myserie, and become happy and blessed.

They that thinke riches the cause of happines, deceiue themselves no lesse then if they supposed, that cunning playing vppon the Lute or Harpe, came from the instrument,  
and

*VVas Common-wealth.*

and not from Art.

That man is woorthily counted blessed, to whom nothing can seeme intollerable, which may discourage him; or nothing so pleasant, that may proudly pusse him vp, or make him vaine-glorious.

Those men be truly blessed, whom no fear troubleth, no pensiuenesse consumeth, no carnall concupiscence tormenteth, no desire of worldly wealth afflicteth, nor any foolishnesse moueth vnto mirth.

True felicitie consisteth in the good estate of the soule.

*Felix anima quæ spreto turbine seculi, pertransiens corporis claustra, illius summi, et incomprehensibilis lucis, potest aliquo illustrari radio.*

*Felix qui potuit rerum cognoscere causas.*

Of Loue.

Defi. Loue is the most excellent effect of the soule, whereby mans hart hath no fancie to esteeme, value, or ponder any thing in this world, but the care and study to know GOD; neyther is it idle, but worketh to serue him whom it loueth, and this loue is beaurallie, There is also a loue natural, & that is a poison which spreadeth throughevery vaine, it is at  
beates,

beare, that bring sowne in the intrailes, mortifieth all the members, a pestilence that through melancholy killeth the hart, and an end of all vertues.

**D**iuers for loue of fruitlesse pleasure, will violate the league of faithfull friendship. Loue begun in perrill, sauoureth of greatest delight when it is possessed.

Loue inchaunteth the harts of men with vnfit fancies, and layeth beautie as a snare to intrap vertue.

Loue is the onely plague that infecteth the harts of mortall men.

Loue oftentimes pacifieth displeasures amongst heauenly powers, and appealeth debates among earthly creatures.

Fancie is neuer painted but treading vpon thornes.

*Parrasus* drawing the counterfaite of loue, painted her tickling youth on the left side with a feather, and stinging him on the right side with a Scorpion.

Loue is a fading pleasure, mixed with bitter passions, and a myserie tempered with a few momentarie delights.

Loue is a vertue, if it bee measured by dutiful choice, & not maimed with wilful chance.

Lawles

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Lawles loue neuer endeth without losse, nor  
the nuptiall bed defiled escapes without re-  
uenge.

Fancie is a vvorme that biteth forest the  
flourishing blossomes of youth.

Loue is diuine, feared of men, because ho-  
noured by the Gods.

Loue is not to be suppressd by wisedome, be-  
cause not be comprehended by reason.

Loue is without law, and therefore above  
lawe.

Hote loue is soone cold, and faith plighted  
with an adulterers vowe, is tyed vvithout  
conscience, and broken without care.

Loue in excesse, yeeldeth to no censure of  
reason.

Loue vvronged by iniurie, turneth into  
hate.

Loue as it is variable, so is it mighty in for-  
cing effects without demiall.

As *Venus* hath her charmes to inchaunt, so  
Fancie is a sorceresse that bewitcheth the  
sences.

*Cupid* is not to be resisted with courage, but  
entertayned with curtesie.

Loue filleth not the hand with pelfe, but  
the eye with pleasure!

Loue vanquisheth Tirants, conquereth the  
mallice

mallice of the enuious, and reconcileth mor-  
all foes vnto perfect loue and amitie.

Loue is a heate full of coldnes, a sweete full  
of bitternes, a paine full of pleasantnes, ma-  
king thoughts haue eyes, and harts eares,  
bred by desire, nursed by delight, weaned by  
zealousie, kild by dissembling, and buried by  
ingratitude.

That which with the hart is loued, with the  
hart is lamented.

Loue is a worme, which commonly liues  
in the eye, and dyes in the hart.

To be free from loue is strange: but to  
think some to be beloued is monisterous.

Loue and royaltie can suffer no equals.

Loue being honest, may reape disdaine, but  
not disgrace.

Loue is the daughter of destiny, & the firm-  
pathy of affectiōs is fore-pointed by the stars.

He that feedes vpon Fancie, may be trou-  
bled in the digestion.

Loue vvithout his fruite, is lyke a picture  
without a face.

Loue neuer tooke thought, but neere her  
liues end, & hope of heauen had neuer feare  
of hell.

Things immortall, are not subiect to affec-  
tion.

Affections

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- Affections bred by inchauntment, is like  
flower wrought in silke, in colour and forme  
most like, but nothing at all in substance and  
saueur.

Loue gotten by witch-craft, is as vnpleasant  
as fish taken with medicines vnwholsome.

Loue is a Camelion, which draweth no-  
thing into the mouth but ayre, and nourisheth  
nothing in the body but the tongue.

Loue breaketh the braine, but neuer brayeth  
the brow, consumeth the hart but neuer tou-  
cheth the skinne, and maketh a deep scarre to  
be seene before any wound be felt.

A man hath choyce to begin loue, but not  
to end it.

It is meet for Louers to prefer manners be-  
fore money, and honestie before beautie.

- Lawlesse loue without reason, is the verie  
load-stone to ruth and ruine.

- Loue couereth a multitude of sinfull offen-  
ces, and loyaltie recouereth a world of infir-  
mities.

Loue knots are tyed with eyes, & cannot be  
vntied with hands, made fast with thoughts,  
not to be vnloosed with fingers.

To haue a fayre Mistresse in loue, and want  
gold to maintaine her, to haue thousands of  
people to fight, and no penny to pay them,  
maketh

maketh your Mistres wilde, and your souldi-  
ours tame.

Hee that makes not his Mistresse a Gold-  
finch, may perhaps in time find her a VVag-  
ayle.

To loue without reason, is a token of lust, &  
to liue without loue, is an argument of folly.

The assaults of loue must be beaten backe at  
the first sight, least they vndermine at the se-  
cond.

He that looketh to haue cleere water, must  
digge deep, he that longeth for sweet musick,  
must straine Art to the highest, and hee that  
seeketh to win his loue, must stretch his labor,  
and hazard his life.

It faileth out in loue as it dooth with Vines,  
for the young Vines bring the most vvine, but  
the old the best.

Byrds are trayned with sweet calls, but they  
are caught with broad Nets, so louers are in-  
lured with faire lookes, and intangled with dis-  
dainfull eyes.

He that hath sore eyes, must not behold the  
Candle, nor he that would leaue his loue, fall  
to the remembrance of his Lady, for the one  
causeth the eyes to smart, and the other pro-  
cureth the hart to bleed.

A louer is like the hearb *Helitropium*, which  
D alwaies

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alwayes inclineth to that place where the Sun  
shineth, and being deprived of the sun dyeth.

There must be in euery triangle three lines,  
the first beginning the figure, the second aug-  
menteth the figure, & the third concludes it.  
So in loue there are three vertues, affection  
which drawes the hart, secrecy which increas-  
eth the hope, and constancie which finisheth  
the worke.

Loue can neuer be truly fixed, when in him  
that is loued there wanteth meritt.

It is conuenient in loue to be discreet, and in  
hatred prouident and aduised.

Loue is a frantick frenzie, that so infects the  
minds of men, that vnder the tast of Necture,  
they are poysoned with the water of *Stix*.

Loue brings one lewd lookes, to commaund  
by power, and to be obeyed by force.

Loue and Fortune fauours them that are re-  
solute.

Louers oft tymes proceede in theyr sutes as  
Crabs, whose paces are alwaies backward.

True loue doth alwayes desire that which is  
good.

As affection is restlesse, so if it be perfect it is  
endlesse.

Loue is a sweet tyranny, because the louer  
endureth his torments willingly.

The



The minde of a louer, is not where he liueth,  
but where he loueth.

Loue fixed on vertue, increaseth euer by  
continuaunce.

The passionate Louer, if he sayle, loue is his  
Pilot, if he walk, loue is his companion, if he  
sleep, loue is his pyllow.

Loue is onely remedied by loue, and fancie  
must be cured by affection.

*Sophocles* beeing demaunded what harme he  
would wish to his enemy, aunswered, that he  
might loue where he was not fancied.

To liue in loue, is to liue in care.

Loue is most fortunate where courage is  
most resolute.

Affections are harder to suppress, then ene-  
mies to subdue.

Louers oathes are like fetters made of glasse,  
that glister fayre, but couple no constraint.

Loue maketh a man that is naturally addic-  
ted to vice, to bee endued with vertue, for-  
cing him to apply himselfe to all laudable ex-  
ercises, that thereby hee may obtaine his lo-  
uers fauour, coueting to bee skilful in good  
letters, that by his learning he may allure her,  
to excell in musicke, that by his melodie hee  
may intice her, to forme hys speech in a per-  
fect phrase, that by his learning and eloquence

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he may perswade her, and what nature want  
hee seeketh to amend by nurture, and the on-  
ly cause of this vertuous disposition is loue.

Not to loue, is not to liue.

Loue be it neuer so fathfull, is but a Chaos  
of care, and fancie though neuer so fortunate,  
is but a masse of miserie.

Faults in affection, are slight follies.

Loue is to be driuen out by reason, not to be  
thrust out by force.

Amidst the naturall passions of man, loue is  
the fountaine of all other.

The louer beeing angry, doth flatter him-  
selfe with many lyes.

The louer knoweth what he doth desire, but  
he knoweth not what he ought to desire.

Loue may wither by little and little, but the  
roote will not be remooued on a suddaine.

It is a profit for young men, and a faulte for  
old men to be in loue.

The best Phisition to cure loue, is shee that  
gaue the wound.

Secret loue burneth with the fiercest flame.

The first step to wisdom, is not to loue, the  
second, so to loue, that it be not perceiued.

The loue of wicked persons, can neuer be  
gotten but by wicked meanes.

He that loueth, is dead in his own, but liues  
in

in anothers body.

Loue that is soone gotten in a heate, vvill quickly away with a cold.

He that gathereth Roses, must be content to prick his fingers, and he that wil winne a womans good will, must be content with sharpe words.

A wise man may loue, so long as it is without care and sighing.

The cause of loue is delight, which by the aspect and sight of beauty is taken, whosoever in viewing and beholding taketh no pleasure, can neuer be mooued to loue.

There are sixe properties in loue. Selfe-loue, is the ground of mischise. Lasciuious loue, the roote of remorse. VVanton loue, the cowards warfare. Pure loue, neuer sawe the face of feare. Pure loues eyes pierceth the darkest corners. Pure loue attempteth the greatest dangers.

— *Hæu quantū mentes dominatur in æquas,  
Iusta Venus?*

— *Quid deceat non videt vllus amans.*

## Of Iealousie.

Defi. Iealousie is a disease of the minde, proceeding from a feare which a man hath, that that

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thing is communicated to another, which  
would not haue common, but priuate to him-  
selfe, it is also bred of that loue which will  
suffer a partner in the thing beloued.

**I** Ealoufie is such an infectious soare, that  
galeth with restless despight the mindes of  
many men.

VVho so is payned with the restles torment  
of ieaousie, doubteth and mistrusteth him-  
selfe, being alwayes frozen with feare, and  
red with suspition.

Ieaousie is such a heavy enemy to the whole  
state of matrimonie, and soweth between the  
married couple such deadly seedes of secret  
hatred, as loue beeing once raced out with  
sacklesse distrust thereof, through enuy en-  
sueth bluddy reuenge.

Ieaousie is a hel-borne fiend, that pestereth  
the minde with incessant passion.

A ieaous man is suspicious, euermore iudg-  
ing the worst, for if his wife be merry, he thin-  
keth her immodest, if sober, fullen, if pleasant,  
inconstant, if shee laugh, it is lewdly, if shee  
looke, it is lightly; yea, hee is stil casting be-  
yond the Moone, and watcheth as the craftie  
Cat over the silly Mouse.

Loue, as it is diuine with loyalty, so it is bell  
with

with ieaiousie.

Ieaiousie proceedeth from too much loue.

Ieaiousie is a canker that daily fretteth quiet thoughts, a moth that secretly consumeth the life of man, and a poyson specially opposed against the perfection of loue.

The hart being once infected with ieaiousie, the sleepes are broken, & dreames proue vnquiet, the whole night is consumed in slumbers, thoughts, and cares, & the day in woe, vexation, and miserie.

The ieaious man, lyuing dyes, and dying, prolongs out his life in passions worse then death; none looketh on his loue, but suspition sayes this is he that couets to be coriuall in my fauours, none knocketh at the doore, but starting vp, hee thinketh them to be messengers of fancie, none talkes, but they whisper of affection; if shee frowne, shee hates him, and loues others, if shee smile, it is because she hath had successe in her loue, looke shee forwardly on any man, shee dissembles, if she fauour him with a gracious eye, then as a man possessed with frenzie, he cryeth out, that neither fire in the strawe, nor loue in a womans lookes, can be concealed; thus doth hee lyue restlesse, and maketh loue, that oft is sweet, to be in tast more bitter then gall.

*Ieaiousie*

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Iealousie is a hell to the minde, and a horror to the conscience, suppressing reason, and inciting rage.

As there is no content to the sweetnesse in loue, so there is no dispaire to the preiudice of iealousie.

The seedes of rashnes & lust, are nourished in a disordinate multitude, and the fruites of displeasure, hate, murther and wickednes, are cherished by iealousie.

He that is iealous, is like him that is sicke of an ague, and poureth in drink to augment the chilnesse of his sicknesse.

There can be no greater tyrannie then iealousie; whereby a man continually murdereth himselfe liuing.

As a ship is in a tempest, so is the minde tost by iealousie, the one til expecteth his wrack, the other seeketh his owne ruine.

Iealousie maketh the cowarde stout, the bashfull audacious, the babler silent.

Iealousie begot reuenge, reuenge nourisheth iealousie.

Three things breede iealousie, a mightie state, a rich treasure, and a faire wife.

Iealousie, in seeking death contemneth it, in finding it, repineth thereat, not for enduring it, but because it suffereth him not to out-live reuenge.

venge.

VVifedome shyneth in the midst of dangers, and ieaiousie in the height of madnes.

As the Crow thinketh her owne byrds fayrest, so a ieaious man thinketh his own choice excellentest.

Commonly we know ieaiousie by lunacie, because the passion is frantick.

Cruelty is most cruell when we prolong the paine, and ieaiousie monstrous with lengthening the passion.

Of little brookes proceede great riuers, & from small sparkles of ieaiousie, arise great flames of distemperature.

To trouble a ieaious man with counsayle, is to augment his paine with suspicion.

Ieaiousie brings nothing but repentance, for it is a sicknes without amendement.

Tis heauen to be in loue, but hell to liue in ieaiousie.

There is no law to be compared with loue, nor no torment like vnto ieaiousie.

*Matrimonium ita demum tranquillum exigi potest, si  
Vxor ceca maritus autem surdus fiat. Femininum  
genus Zelotipie est obnoxium, et hinc oriuntur  
rixae, et querimonie; rursus marito obnoxia est  
Vxor garrulitas, qua molestia cariturus est, si  
surdus sit.*

Of

## Of Hate.

Defi. Hate, or enuie, is a grieſe ariſing of another mans proſperitie, and malignitie is commonly ioyned with it, whether it be the fountaine of it, as ſome ſay, or one part thereof, as others will haue it. This malignitie or common hate, is a delight and pleaſure taken in another mans harme, although wee receive no profit thereby: and it ſeemeth to bee accidentall, that is, procured by hatred or ill will, ariſing of ſome euill affection which one man beareth to another.

**T**He greateſt flood hath the ſoonest ebbe, the ſoreſt tempeſt the ſuddaineſt calme, the hoteſt loue the coldeſt end, and from the deepeſt deſire, oft-times inſueth the deadlieſt hate.

The mouth of a malicious enemy, ſeldome ouer-floweth with good words.

Hate thirſteth to ſalue his hurts by reuenge. Enuie reſembleth the ſerpent *Hidaspis*, that alwayes purgeth his filthy rewme on the faireſt flower.

There is nothing that more ſpighteth a man then to haue before his enemy any injury, or diſhonor, done vnto him by his ſuperior.

Enuie



Enuy shooteth at others, and woundeth her  
elfe.

There is no concord between water & fire,  
nor any agreement betweene loue & hatred.

VVhere hate doth raigne, lordshyp hath no  
suretie.

Bauens are knowne by theyr bands, Lyons  
by theyr claws, Cocks by theyr combes, and  
enuious men by theyr manners.

Enuie neuer casteth her eye low, nor ambi-  
tion neuer poynts, but alwaies vppward.

Reuenge barketh onely at the starres, and  
spight spurnes at that shee cannot reach.

Enuie braggeth, but draweth no blood, and  
the malicious haue more minde to quip then  
might to cut.

Enuie is like lightning that will appeare in  
the darkeſt fogge.

Verie fewe dare ſerue or follow ſuch as the  
Prince doth hate.

Much ſtrangenefſe breedeth hatred, & too  
much familiaritie breedeth contempt.

Mightineſſe engendreth enuie, and over-  
much riches doth breed & bring forth pride  
and ſpight.

The grudge, hatred, and malice of thē that  
be euill, iuſtifieth the iuſtice and ſentence of  
them that be good.

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Foolles set neighbours at variance, but men  
that are wise and malicious, set kingdome to-  
gether by the eares.

Those which disdaine in youth, are despised  
in age.

Debate, contention, deceit, and enuie, are  
the fruites of euill thoughts.

It is better to be fellowe with many in love,  
then to be a King with hatred and enuie.

Enuie is blinde, and can doe nothing but  
dyspraise vertue.

Enuie is so enuious, that to them that of her  
are most denied, and set farthest off, shee gi-  
ueth most cruell strokes with her feet.

As rust consumeth yron, so doth enuie the  
harts of the enuious.

An enuious man waxeth leane with the fat-  
nesse of his neighbour.

Enuie is a secret enemy to honour.

Enuy stirreth vp a secret grudge to reuenge.

Enuy and fortune are enemies to peace and  
prosperity.

Rigor blasteth fancies blossoms, and enuies  
shadowes spot beauties colours with disdain.

It is a scabbe of the worlde to bee enuious at  
vertue.

Hee is most wicked that is malicious against  
his friends.

*VVher.*

VWhereas is no light, there is no shadowe, &  
whereas is no wealth, there is no enuie.

Curfed enuy prepareth poyson secretly, for  
them that are at rest among diuers pleasures.

Of vices, enuie is the auncientest, pride the  
greatest, and gluttony the foulest.

The iniured man dooth manie tymes, for-  
get, but the enuious doth neuer cease to per-  
secute.

If any man be good, he is enuied, if euill, en-  
uious.

The enuious bury men quicke, and raise vp  
men being dead.

The man that in thys worlde hath not some  
enemies, it is a signe that of good fortune hee  
is much forgotten.

Hee is hatefull and wrathful that little esteemeth  
to loose his friends, and maketh no account  
to reconcile his enemies.

So behaue thy selfe, that no man haue iust  
cause to hate thee.

Much hatred doth oftentimes lurke vnder a  
fayre countenance, yea, oftentimes vnder a  
sweet kisse.

Doe not only feare, but also hate to do euil.

Hidden hatred is more dangerous then open  
enmitie.

It is an euill thing to hurt because thou ha-  
rest,

*VVits Common-Wealth.*

rest, but it is more wicked because thou hast hurt, therefore to hate.

Malice drinketh vp the greatest part of his owne poyson.

That hatred is comonly most deadly, which hath once been buried, & afterward through iniurie is reuiued againe.

There is no hatred comparable vnto the hatred of faithfull friends, if they once become enemies.

The iniury of a friend is more grieuous then the malice and hatred of an enemy.

The enuious man, though slowly, yet secretly conceiueth displeasure.

Enuy speaketh that which commeth next to minde, & not that which it ought to speak.

Like as griefe is a disease of the body, so is malice a sicknes of the soule.

Enuie is nothing els but a griefe of the mind at other mens prosperity.

Enuie doth alwayes accompany vertue.

Glory in the end erecteth that which enuie in the beginning doth seeme to depresse.

Excessiue glory dooth quite extinguish enuie.

*Iniquum est ledere quid oderis, iniquius odisse quia laesis.*

*Pascitur in vinis lior, post fata quiescit.*

## Of Women.

Defi. *Women, being of one and the selfe same substance with man, are what man is, onely so much more imperfect as they are created the weaker vessels.*

**W**omens sorrowes are eyther too extream, not to bee redressed, or els picked vp with dissimulation, not to bee be-  
trayed.

**W**ho findes constancie in a woman, findes  
all things in a woman.

**W**omen are to be measured by theyr ver-  
ues, not by theyr beauties.

**W**omens wills are peremptory, yet like  
Faulcons they will stoope to a gaudy lure.

**W**omens tongues pierce as deepe as theyr  
eyes.

**W**omens smiles are more of custome then  
of curtesie.

Hee that trusteth to the loue of a vvoman,  
resembleth him that thinks trees wil not leaue  
theyr leaues in Autumne.

**W**omens eyes shed teares both of sorrowe  
and dissimulation.

**W**omen are wonders of nature, if they  
wrong not nature.

**W**omen

*VVits Common-Wealth.*

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Glory in the end erecteth that which enuie in the beginning doth seeme to depresse.

Excessiue glory dooth quite extinguish enuie.

*Iniquum est ledere quid oderis, iniquius odisse quia leseris.*

*Pascitur in vitiis liuor, post fata quiescit.*

## Of Women.

Defi. *WWomen, being of one and the selfe same substance with man, are what man is, onely so much more imperfect as they are created the weaker vessels.*

**W**Omens sorrowes are eyther too extreame, not to bee redressed, or els picked vp with dissimulation, not to bee be-  
trayed.

**W**ho findes constancie in a woman, findes  
all things in a woman.

**W**omen are to be measured by theyr ver-  
ues, not by theyr beauties.

**W**omens wills are peremptory, yet like  
Faulcons they will stoope to a gaudy lure.

**W**omens tongues pierce as deepe as theyr  
eyes.

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resembleth him that thinks trees wil not leaue  
theyr leaues in Autumne.

**W**omens eyes shed teares both of sorrowe  
and dissimulation.

**W**omen are wonders of nature, if they  
wrong not nature.

**W**omen

*Wits Common-wealth.*

WWomen were admirable Angels, if they would not be drawne with Angels to become devils.

WWomen haue chaste eyes when they haue wanton thoughts, and chaste lookes when they harbour lasciuious wishes.

Like as no man can tell where a shooe wringeth him, better then hee that weares it, so no man can tell a womans disposition better then he that hath wedded her.

There is no creature that more desireth honour and worse keepeth it then a woman.

Beautie in the faces of women, and follieth their heads, be two wormes that fretteth life and wasteth goods.

WWomen for a little goodnes looke for great praise, but for much euill no chastisement.

WWomen are so extreame in all head-long extreamities, that with a little fauour they wax exalt, augment, and growe into great pryde. & with a little disfauour they grow into great hatred.

A fierce beast, and a perillous enemy to the Common-wealth, is a wicked woman, for she is of much power to doe great harme, and is not apt to follow any goodnes.

The Eagle when he soareth neere the foules houer for a pray; the Salamander is most warme



warne when he lyeth from the fire, & a vvoman most hart-hollow vvhen she is most lip-holy.

Though women seeme chaste, yet they may secretly delight in change, and though they countenaunce be coy to all, yet theyr conscience may be curteous to some one.

VVomen in mischief are wiser then men,

The words of a vvoman are no warrantise of her truth.

VVomen by nature, saith *Socrates*, are more pittifull then men; but being moued to anger, they become more enuious then a Serpent, more malicious then a tyrant, & more deceitful then the deuill.

VVomen haue theyr tongues at will, theyr countenaunce at commaund, and their oathes at pleasure.

VVomen that are chaste when they are trusted, proue wantons when they are causelesse suspected.

It is the property of a woman, to couet most for that which is most denyed her.

Virgins harts are like Cotten-trees, vvwhose fruite is so hard in the budde, that it soundeth like Steele, and being ripe put forth, is nothing but vvool.

As it is naturall to vvomen, to despise that

E

which

*VVits Common-Wealth.*

which is offered, so it is death to them to be denied that which they demaund.

VVomens harts are full of holes, apt to receiue, but not to retaine.

In three poynts vvomen and fooles are of like condition, they are full of vaine affections, curious and peetish to please, and very vvilful in foolishnes.

Hee that can abide a curst wife, neede not feare what company hee liueth in.

Like as to a shrewd horse belongeth a sharpe bridle, so ought a curst wife to be sharply handled.

The Closetts of vvomens thoughts are euery open, & the depth of theyr harts hath a string that stretcheth to theyr tongues end.

VVomen are like to Fortune standing vpon a globe, winged with the feathers of fickleness.

The rule for a vvife to liue by, is her husband, if he be obedient to the lawes publicke.

The eyes of vvomen are framed by art to enamour, and their tongues by nature to inchaunt.

VVomen clothed vvith faire apparel, desire to see, and to be seene.

VVomens faces are lures, theyr beauties bayts, theyr lookes nets, and theyr vvordes enticing charmes.

A hard fauoured woman, renowned for her chastitie, is more to bee honoured then shee that is inconstant, though neuer so famous for her beauty. #

As there is no sworde made of Steele but it hath yron, no fire made of ywood but it hath smoake, nor any vvine made of grapes, but it hath lees, so there is no woman created of flesh, but she hath some faults.

VVomen when they loue much, dissemble most.

A faire vvoman vnconstant, may be resembled to the couterfeit which *Praxiteles* made of *Flora*, before the which, if one stood directly, it seemed to weepe, if on the left side, it seemed to laugh, if on the right side, to sleepe.

VVomens vvits are like *Shesfelde* knives, which sometimes are so sharpe that they will cut a hayre, & other-whiles so blunt that they must goe to the grind-stone.

If vvomen be beautifull, they are to be won with prayes; if coy, with prayers; if proud, with gyfts; if couetous, with promises. *not*

It were farre better for a woman neuer to be borne, then to liue defamed.

A vvoman of good life, seareth no man with an euill tongue.

A faire harlot is a sweet poyson.

*VVits Common-Dealt:*

Women oft in their loues resemble the Apothecaries in theyr arts, who choose the weed for theyr shops, when they leaue the fayrest flowers in the garden.

The wiser sort of women are comonly tickled with selfe-love.

The affections of women are alwayes fermented, either with outward beautie, or inward bounty.

VVhom beautie cannot bende, riches will breake.

*Tiresias* and *Cathus* were both men and women, who being demanded whether men or women were most subiect to loue; answered, that the *Armes* which *Venus* gave in her shield was sufficient to discusse the doubt: meaning, that as *Doves*, who are *Venus* darlings, are more prone to lust then any other foules, so women are more subiect vnto loue, then any other mortall creature.

Women's hearts and theyr tongues are no Relatiues.

A fayre women with foule conditions, is sumptuous sepulcher full of rotten bones.

Trust not a wanton eye in a woman, for she hath comonly a whorish hart annexed with it.

A woman that hath been married to many, can hardly please many.

It is a womanlike part to be furious in anger.  
An honest woman being beautiful, doth kill  
young men with her countenaunce.

A womans minde is vncertaine, it hath as  
many newe deuices as a tree hath leaues, for  
shee is alwaies desirous of change, and sildom  
loueth him hartily with whom she hath been  
long conuerfant.

Trust not a woman when shee weepeth, for  
it is her nature to weepe when shee wanteth  
her will.

Silence in a vvoman is a speciall vertue.

A woman by nature is borne to be change-  
able.

A woman knowes nothing but what she list  
herselfe.

A woman that hath no dowie to marry her,  
ought to haue vertue to adorne her.

A woman in her wit, is pregnable, in her  
smyle, deceiueable, in her frowne reuengea-  
ble, in her death acceptable.

A faire, beautiful, & chaste woman, is the per-  
fect workmanship of God, the true glorie of  
Angels, the rare miracle of earth, and the sole  
wonder of the world.

That man which is married to a peaceable  
and vertuous woman, beeing on earth, hath  
attained heauen, being in want, hath attained  
wealth,

*VVith Common Wealth.*

wealth, being in woe, hath attained weak, being in care, hath attained comfort.

*Femina nulla bona est, vel si bona contigit.*  
*Nescio quo fato res mala facta bona est.*

**Of Beautie.**

**Defi.** Beautie is a seemely composition of all the members, wherein all the parts with a certaine grace agree together, but beauty or comelines of the minde, is a conueniencie meeting the excellencie of a man, and that wherein his nature doth differ from other living creatures; and as the outward beauty moueth and reioiceth the eyes; so this shyning in our liues by good order and moderation, both in deed and word, draweth vnto vs the hearts of those men amongst whom we liue.

**B**eautie is such a fading good, that it can scarce be possessed before it bee vanished.  
Beautie and riches are great perswasions to moue affection.

Beauty is the true glasse of diuine glorie.

Beautie tames the hart, and golde ouercometh beauty.

Perfect beautie, the more it is seene, the more it is admired.

Beauty

Beauty is like the hearbe *Larix*, coole in the water, but hot in the stomach, precious whilst it is a blossome, but preiudiciall, growne to fruite.

He that taketh too much delight to gaze on beauty, shall sometimes be gawled with too much greefe.

Beauties paintings are trickt vp with Times feathers, which being set to dry in the sunne, lose their brightnes with the sunne.

Beauty is delightfome and plesant: yet nothing more perilous and deadly.

Beauty when it is not ioyned with vertue, is like the feathers of a Phoenix, placed on the carcasse of a Crow.

Beauty is oft the fairest marke that leadeth to mishap.

Beauty is a colour dasht with every breath, a flower nipt with euery frost, and a fauour that time and age defaceth.

She which holdeth in her eye most coynesse, hath often in her hart most doublenes.

There is none so addicted to chastity, whom beauty hath not changed, none so vowed to virginity, whom beauty hath not charmed, none so seuer, whom beauty hath not besotted, nor none so sencelesse, whom the name of beauty cannot eyther breake or bend.

Beauty

*VVits Common-Wealth.*

Beauty is a Siren which will drawe the meeke  
Adamant-hart by force, and such a charme  
hath constrained the Vestall virgins themselves  
to forsake theyr Cells.

*Anacharsis* the Philosopher, being demanded  
what he thought was the greatest gift that  
ever the Gods bestowed vpon man, answered  
red, beauty; for that it both delighteth the  
eye, contenteth the minde, and winneth good  
will and fauour of all men.

Beautie withereth with age, and is impaynted  
by sicknesse.

Beauty cannot inflame the fancie so much  
in a month, as ridiculous folly can quench  
in a moment.

Beauty, verrue, and wealth, are three deper  
perswasions to make loue frolick.

A blacke face with a white garment, is lyke  
a flye drowned in a spooneful of milke.

*Aristotle* sayth in his *Ethiques*, that in all  
things diuisible, there is something more, some-  
thing lesse, something equall, more or lesse;  
vvhath can be then more equal then beauty or  
wit?

The Scorpion, if hee touch neuer so lightly,  
inuenometh the whole body, the least sparke  
of vild fire sets a whole house in a flame, the  
Cockatrice killeth men with his sight, the  
sting



ing of loue and beauty, woundeth deadly,  
the flame of fancie sets al the thoughts on fire,  
and the eyes of a louer wounded with beauty,  
are counted incurable.

What is more faire and more fading then  
beauty? what is more delightful & pleasant,  
yet nothing is more deadly & perrilous then  
beautie.

Beauty is sildom without pryde, & wit with  
out inconstancie.

There is nothing more pleasant then beau-  
tie, nor more yrkome then bondage, whom  
vertue cannot obtaine, wealth wil win.

Hee that is an enemy to beauty, is a foe to  
nature.

Beauty without honesty, is like deadly poy-  
son preserued in a boxe of gold.

Fancie oft-times proceedeth from wealth &  
beauty: but perfect loue euer springeth from  
vertue and honestie.

Beauty is a starre, whose influence hath sun-  
dry effects.

It is more paine to keepe the fire of *Vesta*,  
then to offer solemne rights to the daughter  
of *Iupiter*.

Beautifull women be dangerous marks for  
young mens eyes to shoote at.

Choose not thy wife by her beauty, but by  
her

*VVits Common-wealth.*

her honestie, for her good deeds will remain  
when age hath taken her beauty from her.

Reason departeth when beautie comes in  
place.

*Rarum facit missuram cum sapientia forma.  
Forma bonum fragile.*

**Of Dissimulation.**

**Defi.** *Dissimulation is an euill humor of the  
minde, and contrary to honestie, it is a coun-  
naunce euer disagreeing from the harts im-  
agination, and a notorious lyer in what-soeuer  
it suggesteth.*

**M** Any vnder the show of a stedfast friend,  
cloake the mallice of a mortall foe.

Vnder the colour of simplicity, lurketh the  
Image of deceit.

The typp of the tongue soundeth not alwaies  
the depth of the hart.

To play the foole well, is a signe of wisdom.

Euery outward appearance, is not an au-  
thenticall instance.

The holiest men in show, prooue often the  
hollowest men in hart.

VVhere there is the greatest flourish of ver-  
tue, there oft-times appeareth the greatest  
blemish

emish of vanitie.

Fayre vvords, and wicked deedes, deceiue  
both wise men and fooles.

Hidden hatred is more dangerous then o-  
pen enmity.

A counterfet disease is some-times taken a-  
way with a false sirrop.

It is better to haue an open foe then a dis-  
sembling friend.

Subtile Sophistrie peruerteth true Phylo-  
sophie.

He which dwelleth next to a Cripple, vvill  
soone learne to halt, and he that is conuersant  
with an hypocrite, wil soone endeuour to dis-  
semble.

The more talke is seasoned with fine phra-  
ses, the lesse it sauuoreth of true meaning.

Dissemble not with thy friend, eyther for  
seare to displease him, or for malice to de-  
ceiue him.

It is farre better to speake the truth in plaine  
words, then to keepe silence with deepe dis-  
simulation.

Dissembling curtesies are like *Circes* riches;  
which can turne vaine-glorious fooles into  
Asses, gluttonous fooles into swine, pleasant  
fooles into Apes, and proude fooles into Pea-  
cocks.

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A dissembling hart hath more eloquence  
then a saythfull minde.

Say what thou thinkest in necessary manner,  
for dissimulation ought not to be vsed.

Deceite deserues deceite, and the ende of  
treachery is to haue no trust.

Craft hath neede of cloaking, where truth is  
euer naked.

He that hath oft beene deceiued with the  
lyes of a dissembler, will scant giue him credit  
when he bringeth a true tale.

Y Company not with many friends, for neces-  
sitie vrgeth that some proue treacherous.

He that can with faire speeches, bring a man  
into fooles paradise, is sooner accepted then a  
true-harted louer.

She that will false her faith to one, will crack  
her credite with many.

In the greatest shew of good-will, lyes (oft-  
tymes) the smallest effect of friendship.

Parasites in prosperitie professe much, but  
in aduersitie performe little.

The flattering of an enemy, is like the melo-  
die of the Sirens, who sing not to styrre vs  
mirth, but to allure vnto mishap.

Hee is a mortall enemy that carryeth gall in  
his hart, and honey on his tongue.

The minde of a crafty dissembler, is harde-  
ned

ed more by practise, then the hands of an artificer by great labour.

*Simulata sanctitas est duplex iniquitas,  
Impia sub dulci melle venena latent.*

## Of Folly.

**Defi.** Folly, or intemperancie in our actions, is an over-flowing in voluptuousnes, forcing, & compelling all reason in such sort, that no consideration of losse or hinderance, is able to stay or keepe backe, him that is through long custom infected with vice, from betaking himselfe of set purpose, to the execution of all his desires and lusts, as bee that placeth his soule and soueraigne good therein; seeking for no other contentation in any thing, but onely in that which bringeth to his senses delight and pleasure.

**L**Ate wit, and vnfruitfull wisdom, are the next neighbours to follie.

There can be no greater vanitie in the world then to esteeme the worlde, which esteemeth no man, & to make no account of God, who so greatly regardeth all men.

There can be no greater folly in man, then by much trauaile to increase his goods, and  
with

*Wits Common-wealth.*

with vaine pleasures to loose his soule.

In a wise man there is no greater folly, than to see him spend a moment of an houre in incontinencie.

It is plaine folly for a man to shorten his life by disorder, seeing by temperance and modestie it may better be prolonged.

To laugh without cause, is a signe of meer foolishnes.

It is meer folly to laugh at another mans miserie.

It is folly to attempt any wicked beginning, in hope of a good ending.

Hee that is vainely carried away with all things, is neuer delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the foole, are brothers children.

To be wanton without wit is apishnes, & to be witty without wantonnes precisenes.

Fire is to be quenched in the sparke, weeds are to be rooted out in the bud, and folly in the blossome.

Follies past are sooner remembred than redressed.

He that makes a question where there is no doubt, must take an aunswere where there is

reasons.

Fewe vices are sufficient to darken many  
histories.

Hee that lendeth to all which will borrow,  
neweth great good will, but little wisdom.

As that is a signe of a carelesse mind, not to  
be mouued with mishap : so it is a token of  
folly, to be carefull without cause, and to be  
grieved for that which if it were iustly wayed,  
offereth at all no occasion of sorrow.

He that liueth without remembrance, shall  
not dye without repentance.

Vanity is the maske wherein youth mar-  
cheth, and folly the Page that waits attendant  
vpon their actions.

*Pigmalion* carued a picture with his hand,  
and doated vpon it with his hart.

He that makes curiosity in leue, will so long  
straine curtesie, that eyther he will be coun-  
ted a solemne suter, or a witlesse wooer.

Too much curiositie sauoreth of selfe-loue,  
and such as are too familiar run into contempt.

Folly refuseth gold, and frenzie preferment,  
wisdom seeketh after dignity, and counsaile  
looketh for gaine.

The foolish man is grieved with that hee  
doth suffer, and boasteth him of that he hath  
spoken, but the wise man is grieved vvith  
that

that he hath spoken, and boasteth himselfe  
that he doth offer.

VVhere fooles are had in reuerence, & w  
men neglected, that Common-wealth m  
soone come to confusion.

To make that thing proper to one, wh  
before was common to all, is a true note  
folly, and to beginning of discorde.

The riotous that sickneth vpon surfit, & i  
foole that feeleth aduersity, can very hard  
be cured.

Fooles are like babes, that will cry at eu  
small occasion.

The foole wanteth all things, and yet if he  
had them, hee could not vse one of them.

Prosperity maketh fooles mad.

Some be fooles by nature, and some be ca  
ty fooles, to get themselves a luying; for whe  
they cannot thrive by their wisdom, then the  
seeke to liue by folly.

Among the foolish, hee is most foole the  
knoweth little, and yet would seeme to know  
much.

To be overcome with affections, is an a  
dent token of folly.

The more riches a foole hath, the more fo  
lisher he is.

It is great folly for a man to muse much o  
f



ch things as passe his vnderstanding.

A wel fauoured & faire person that is a foole,  
like a faire house, and an euill hoast harbou-  
red therein.

It is all one in effect, to lay a heauy burthen  
pon a wearie man, and to commit weightie  
matters to a fooles disposition.

A foole that from base pouerty is raised vp  
to riches, and worldly prosperitie, is of al men  
most forgetful and vnfriendly to his friends.

Instructions given to fooles increaseth folly.

A thing done, a foole knoweth, but a vvise-  
man fore-seeth things before they come to  
passe.

The hart of a foole, saith *Sirach*, is in his  
mouth, but the mouth of a wise-man is in his  
hart.

*Inter cetera mala hoc quoq; habet stultitia,  
Semper incipit viuere.*

— *Sapientia prima est*

*Stultitia caruisse.*

## Of Flattery.

Defi. Flattery is a pestilent and noysome vice,  
it is hardly to be discerned from friendship, be-  
cause in euery motion and affect of the minde  
they are mutually mingled together, but in  
F their

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theyr affions they are meere contraries: for  
flatterie dissenteth from what euer it seemes  
intend.

**H**E is vnwise, that rather respecteth the  
fawning words of a flatterer, then the  
tire loue of a faythfull friend.

Flatterers resemble Swallowes, which in the  
Sommer-time creepe vnder euery house, and  
in yvinter leaue nothing but dirt behind the.

Open praisers are cōmonly secret flatterers.

Flatterers blaze that with praises which they  
haue cause to blasphem with curses.

Flatterers seeke theyr owne good, and not  
theys whom they flatter. 804

To flatter a wise man, shewes want of wis-  
dom in the flatterer.

Flattery amongst friends, is petty treason in  
effect.

It is better to offend with truth, then to  
please with flattery.

As no vermine will breede where they finde  
no warmth, no Vultures sleepe where they  
finde no pray, no flyes swarme where they  
see no flesh, no pylgrim creepe where there is  
no crosse, so there is no Parasite will lurke  
where he finds no game.

Hee that seeketh by a plausible shadowe of  
flattery

attery, to seduce a minde from Chastitie to  
adultery, sinneth against the Lawe of nature,  
in defrauding a man of his due, his honor, and  
his reputation.

Little things catch light mindes, and fancie  
is a worme that feedeth first vpon Fennell.

White siluer draweth blacke lines, & sweet  
words breed sharpe torments.

It is better to fall amongst a sort of Rauens,  
then amongst flattering companions: for the  
Rauens neuer eate a man tyll hee be dead, but  
flatterers will not spare to deuoure him while  
he is aliue.

The outward shew of a flatterer, is ful of de-  
light, but the inwarde substance is seasoned  
with despight.

Flattery is like a golden pil, which outward-  
ly giueth pleasure, but inwardly is full of bit-  
ternesse.

Flatterers are like trencher-flyes, which  
waite more for hacre then for loue.

In many words lyeth mistrust, and in pain-  
ted speech deceit is often couered.

A familiar companion, which is alwaies like  
pleasant, and gapeth for thanks, and neuer bi-  
teth, is of wise men to be suspected.

Endenour diligently to know thy selfe, so  
shall no flatterer deceiue thee.

*Wits Common-wealth.*

The flatterer diligently applyeth himselfe to the time, and frameth his speech, to please his maisters humor.

Like as a Camelion hath all colours save white, so hath a flatterer all poynts save honestie.

Be liberall vnto all men, flatter none, and be familiar with a few.

A flattering friend is a bitter enemy.

To flatter requireth glorious words, when truth is best in plaine vtterance.

Hee that truly knowes himselfe, cannot be deceiued by flattery.

Good wits are the discoverers of flattery, & yet most subiect to flatterie.

Flatterie is like friendship in shewe, but not in fruite.

As Moathes consume cloth, so flatterers deceiue the world.

To chide or flatter thy wife publicquely, is the next way to make her do ill priuately.

*Adulatio apertis, et propitijs auribus recipitur, in precordia ima descendit; Venit ad me pro amico blandus inimicus.*

*Sicut sumenda sunt amara salubria, ita semper vitanda est amara dulcedo.*

## Of Suspition.

*Defi. Suspition is a certaine doubtfull feare of the minde, detaining the hart timorouslie, with sundry affections and uncertaine proceedings.*

**I**T is hard to blinde suspition with a false colour, especially, when conceit standeth at the doore of an enemye.

Suspitious heads want no sophistry to supply their mistrust.

Let not thy hart suspect, what neither thine eyes sees by prooffe, nor thine eares heare by report.

The man that is feared of many, hath cause likewise to suspect many.

Mistrust no man without cause, neither bee thou credulous without prooffe.

Suspition is a vertue, where a man holds his enemy in his bosome.

It is hard to harbour beliefe in the bosome of mistrust.

Where the party is knowne for a professed foe, there suspitious hate ensueth of course.

It is hard to procure credite where truth is suspected.

It is better to suspect too soone, then mislike

*VVits Common-wealth.*

too late.

Fire cannot be hidden in flaxe without some flame, muske in the bosome without smel, nor loue in the breast without suspition.

Small acquaintance breedes mistrust, and mistrust hinders loue.

Suspition may enter a false action, but proof shall neuer bring in his plea.

VVhere Vertue keepeth the Fort, Report and Suspition may assaile, but neuer sack.

VVhere hatefull suspition breedeth enmity, there it is hard with painted shadowes to procure amitie.

He that feareth nothing, suspecteth nothing.

Fooles suspect wise-men, and wisemen know fooles.

After a rainy euening may well follow a faire morning, and after suspition preuention of ensuing danger.

Suspition is vaine when the euil is executed.

VVhen we suspect our selues to be most miserable, then is the grace of God most favorable.

Beauty is the true glasse of diuine vertue, & suspition the mirror in which we see our own noted dangers.

Suspect the meaning, & regard not the speeches.

Banish

Banish from thy hart vnworthy suspect, for  
it polluteth the excellencie of the soule.

To suspect where there is cause, is sufferable,  
but to suspect without cause is intollerable.

Good wine proceedes from a good Vine-  
yard, good fruite frō a good tree, good come  
from good seede, and good effects frō a good  
suspition.

He that liues without offence, neuer need to  
suspect reproofe.

*Ostanius Augustus, domū suam non solum cri-  
mine, sed suspitione criminis vacare voluit.*

*Sicut difficile aliquem suspicatur malū qui bo-  
nus est: sic difficile aliquem suspicatur, bonum qui  
asse malus est.*

## Of Thoughts.

Defi. *Thought, generally is all the imaginati-  
ons of our braine, which being a proposed ob-  
iect to the hart, maketh it continually reuolue  
and worke vpon those conceits.*

**C**arry thy thoughts seald vp by silence.

Thoughts of loue, the farther they wade  
the deeper they bee, and desires ended with  
perrill, sauour of greatest delight.

Thoughts are blossoms of the minde, and  
words

words the fruites of desires.

Bace thoughts, as they are odious, so are they vnconstant.

Thoughts are not measured by exterior effects, but by interior affects.

There is nothing that more shorteneth the life of man, then vaine hope, & idle thoughts.

He that is not ready to think well to day, will be more vnlkely to doe good to morrow.

There are no colours so contrary as white & black, no elements so disagreeing as fire and water, nor any thing so opposite as mens thoughts, and their words.

There is nothing among mortall men more common and dangerous, then to giue place to vaine imaginations.

All mens thoughts should bee fauourable to imagination.

It is an auncient custome in the malice of man, to hold nothing for well doone, but that which we thinke well of, although it be euill; & to esteeme nothing for euil, but that which we hate, although it be right good.

The minde is the touch-stone of content.

Thoughts are not seene, but the face is the herald of the minde.

A vertuous man delighteth in the equitie of his thoughts.



*VV*ho thinks before he doe, thriueth before  
he thinkes.

Let a Prince be garded with souldiers, atten-  
ded by Counsaillers, and shut vp in Forts, yet  
his thoughts disturbe him, he is miserable.

Hee imployeth his thoughts wel, that vseth  
them rather to testifie his vertue, then to nou-  
rish his displeasure.

Mens thoughts are like Courtiers cloakes,  
often shifted, and neuer more impatient then  
when they are sifted.

Hee dyes well which repents him of his euil  
thoughts, and hee liues well, whose minde is  
not molested with euill imaginations.

The bow that standeth bent, doth neuer cast  
straight, and the minde that is delighted with  
earthly pleasures, sildom thinketh on heauen-  
ly happines.

It is no matter with what thought thou  
doost that which is euill to be done, because  
the deedes be seene, and not the minde.

The minde beeing a pure and perfect thing,  
ought to reiect all imputitie and vncleannes.

At the rising of the Sun, darknes flies away,  
and at the motion of the thought dulnesse va-  
nisheth.

A worde suffiseth for a wise man, and one  
thought is enough for one resolution.

*VV*hen

*VVits Common-Wealth.*

When death is at the doore, remedy is too late, & when misfortune is happened, thought of preuention is bootlesse.

*Cogitationes vagas et inutiles, et delus summi similes ne recipias: quibus si animum tuum oblectaueris, quoniam omnia disposueris tristis remanebis.*

*Cogitationes sunt improvidi animi respectus, et ad euagationem proueniunt.*

**Of Wit.**

**Defi.** *Wit is the first and principall part of the soule, wherein the minde, the vnderstanding, and the memory are contained, which are much necessary for the direction of all good and vertuous actions.*

**S** Harpnes of the wit, is a sparke that soonest inflameth desire.

One mans will is anothers mans wit.

The ornaments of wit, are much more fayn then the badges of nobilitie.

A bond-man to ire, hath no power to rule other men by his owne wit.

A quick wit & cleere vnderstanding, taketh good heede of things past, prudently waying things present, and things to come.

Strength

Strength wanting wit, and pollicy to rule,  
ouerthrowes it selfe.

That which mans strength cannot bring to  
passe, wit and pollicy will soone dispatch.

VVine is such a whetstone for wit, that if it  
be often set thereon, it will quickly grind all  
the Steele out, and scarce leaue a backe where  
it found an edge.

There be three things which argue a fine  
wit, inuention, conceauing, & aunswering.

There is nothing more smooth then glasse,  
yet nothing more brickle, nothing more faire  
then snow, yet nothing lesse firme, neither any  
thing more fine then wit, yet nothing more  
fickle.

VVit doth not bend where will hath most  
force.

A perfect wit is neuer bewitched with lewd-  
nes, neither enticed with laciuioufnes.

He that in these dayes seeketh to get wealth  
by wit without friends, is like vnto him that  
thinketh to buy meate in the market without  
money.

As the Sea-crab swimeth alwaies against the  
streame, so doth wit alwayes against wisdom.

As a Bee is oftentimes hurt with his owne  
honey: so is wit not sildome plagued with his  
owne conceite.

*VVits Common-Wealth.*

If wit bee imployed to the honest studie  
learning, what thing is more precious? but  
in the idle trade of loue, what thing can be  
more pestilent?

VVit without learning, is like a tree without  
fruite.

VVit, though it hath beene eaten with the  
canker of conceit, and fettered with the paine  
of vaine loue, yet being purified in the still  
wisdom, and tryed in the fire of zeale, will  
shine bright, and smell sweet in the nostrils of  
all young Nouices.

VWisdom can not be profitable to a fool,  
nor wit to him that vseth it not.

The wit of man is apt to all goodnes, if it be  
applied there-vnto.

Commonly men of sharp wit & iudgement,  
be not alwaies of sound conditions, and many  
times good inclinations are corrupted by vi-  
cious conuersation.

Mans wit is made dull through grosse and  
immoderate feeding.

Many by wit get wealth, but none by wealth  
purchase wit, yet both wit and wealth agree in  
the brauest sympathie.

Hee seemeth to be most ignorant, that trust-  
eth most to his owne wit.

By how much the more the interior senses

more precious, and the gyfts of the minde  
more excellent, then the exterior organs and  
instruments of the body; by so much the  
more, is wit to bee preferred before the out-  
ward proportion of lineaments.

He best perceiueth his own wit, that thogh  
his knowledge be great, yet thinketh himselſe  
to vnderstand little.

As empty veſſels make the loudeſt ſound, ſo  
men of leaſt wit are the greateſt bablers.

As yron and braſſe are the brighter for the  
wearing, ſo the wit is moſt ready that is moſt  
occupied.

Wit is a ſympathy of thoſe perfections that  
growe from the minde.

The paſtime is to bee abhorred where wit  
ſleepeth, and idlenes with couetouſnes is on-  
ly learned.

Recreation of wits ought to be allowed, for  
when they haue a while reſted, they often-  
tymes prooue more ſharpe and quick.

Words wittily ſpoken, doe awake & reuiue  
the iudgement, but great and manifeſt exam-  
ples perſwade the hart.

Wit in women, is like oyle in the flame,  
which eyther kindeleth to great vertue, or  
extreame vanitie.

Some men are wiſe in ſome matters, & voyd  
of

*VVits Common-Wealth.*  
of wit in all things els.

VVit gotten by industrie, though it be  
in conceiuing, yet it is not hasty in forgetting.

*Quid non ingenio voluit natas licere?*

*Amor ingenij neminem vnquam diuites fecit.*

## Of Wisedome.

Defi. *VVisedome is a generall vertue, the pro-  
cesse and guide of all other vertues, and the  
wherein the knowledge of our soueraigne good  
and the end of our lyfe consisteth: as also the  
choyce of those wayes by which we may come  
vnto it.*

**W**isedome shineth in the midst of anger.  
It is wisedome to thinke vppon any  
thing before we execute it.

By others faults, wise men correct their own  
offences.

He is wise, that is wise to himselfe.

As it is great wisedome for a man to be a  
secretary to himselfe, so it is meere foolishness  
to reueale the inward thoughts of the hart to  
a stranger.

It is wisdom to looke ere we leape, and fea-  
rfully to doubt where no cause is.

It is more wisedome to lament the life of the  
wicked,

cked, then the death of the iust .

To forget an iniury, proceedeth of singuler  
wisdom.

In many iniuries, there is more security and  
wisdom to dissemble a wrong, then to re-  
venge it.

There can be no greater triumphs or tri-  
umphs of wisdom then to conquer affections.

To the wise it is as great pleasure to heare  
a counsaile mixed with mirth, as to the foolish  
to haue sport mingled with rudenes.

Be more desirous to heare, then to speake.

Wisdom is great wealth, sparing is good  
getting, and thrift consisteth not in gold, but  
in grace.

Wisdom provideth things necessary, not  
superfluous.

He that enioyeth wealth without wisdom,  
possesseth care for him selfe, enuie for his  
neighbours, spurrs for his enemies, a pray for  
theeves, trouble for his person, anguish for  
his spirit, a scruple for his conscience, perrill  
for his loue, woe for his children, and a curse  
for his heires; because although hee knowes  
howe to gather, yet hee wanteth skill to dis-  
pose.

Wisdom flourisheth when beauty fadeth,  
and waxeth young when age approacheth.

Wisdom

*Wits Common-Wealth.*

Wifedome is the most precious iem wh  
with the minde may be adorned, and learne  
one of the most famous qualities for whic  
man ought to be esteemed.

- True wifedome teacheth vs as well to  
well as to speake well.

- Sapience is the foundation and roote of  
noble and laudable things; by her we may  
taine a happy end, and learne to keepe o  
selues from euermlasting payne.

Hee that desireth wifedome, desireth a big  
and diuine estate.

It is a poynt of great wifedome in men, to  
ouer-come theyr owne wils in small mat  
and afterwards to draw others after them, in  
causes of greater importance.

It is a speciall poynt of wifedome, to know  
to what purpose the time best serueth.

Let not wit ouercome wifedome, nor force  
be repugnable to sayth.

As a plough rooteth out from the earth al  
brambles and thistles, so wifedom rooteth out  
all vices from the mind.

Wifedome is a tree that springeth from the  
hart, and beareth fruite in the tongue.

As health conserueth the body, euen so doth  
wifedome conserue the soule.

Wifedom is the guide of all other vertues.

Wif-



Wifedome mixed with learning & knowledge, is a speciall vertue.

Wifedome is a diuine influence infused into the minds of men.

As reason is the difference which distinguisheth a man from a beast, so wifedome is the perfect index, which sheweth how farre one man excelleth another.

Wifedome garnisheth riches, and shadoweth pouerty.

Liberality knoweth not the circumstances howe to giue, if wisdom bend not the course by a right compasse.

A valiant minde not guided by wifedome, runneth into many inconsiderations.

To men of low degree wisdom is an honor.

Many things imperfect by nature, are made perfect by wifedome.

The office of humanity is to feele trauailes, and the office of wifedome is to dissemble troubles.

Of all the gyfts of God, sayth *Hermes*, wifedome is most pure, shee gyueth goodnesse to good people, shee pardoneth the wicked, she maketh the poore rich, and the rich honourable. And such as vnfaynedly embrace her, she maketh like vnto G O D.

Iustice without wifedome is resolved into  
G. cruelty,

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crueltie, temperance into furie, and fortune into tyrannie.

VVifedome reformeth abuses past, ordereth things present, and fore-seeth things to come.

A mans true wifedome and happines, is the contemplation and loue of true and perfect beautie.

VVe can in no sort behaue our selues more prudently, then by considering how wee may deale imprudently.

VVifedom is the glorious Oliue that springeth from the hart of a souldiour, bloomed on his tongue, & beareth fruite in his action.

A man of perfect wifedom is immortall, and one of an inseeing vnderstanding shall abound in wealth, so that a wise Comaunder shall liue euer to purchase, and purchase euer to liue.

It is not possible for that man to obtaine wifedom and knowledge, which is in bondage to a woman.

VVifedom was begot by nature, nourished by experience, & brought forth by learning, who like a Midwife, putteth nothing in the minde, but deliuereth and enfranchiseth the ouer-burdened memorie.

Power and magnanimity in a young Souldiour, is combatted by old age, & taken prisoner by wifedom.

The onely Mother of extreame mischiefe,  
and first originall of warres, was worldly wise-  
dome.

VVifedom is like a thing fallen into the wa-  
ter, which no man can finde, except he search  
at the bottom.

Like as a hand is no part of a man, except it  
can doe the office of a hand, so is wisdom no  
part of wisdom, vntil it bee imployed as it  
should be.

The onely originall of all goodnes, is vvise-  
dome, by that we know how to shunne euill,  
and how to doe good.

Hee that findeth wisdom, findeth treasure  
in this lyfe, and perfit happines in the worlde  
to come.

VVifedom in the hart of a foole, is like a fly-  
ing thing that cannot long continue in one  
place.

VVifedome beeing once thorowly learned,  
will neuer after be forgotten.

*Oculorum est in nobis sensus á cernimus, quibus  
sapientiam non cernimus quam illa ardentes a-  
nimes excitaret sui, si videretur.*

*Primus ad sapientiam gradus est, se ipsam nos-  
cere qd est omnium difficillimum est; ita longe v-  
tilissimum.*

## Of Sermon.

*Defi. Sermon is speech or talke, commonly vsed of diuine matters and holy Scriptures, conferring either with God, or of God.*

**S**Ermons are testimonies of obedience, and obedience to the word of God, is the mother of all vertues.

Sermons consist of three heads, reprehension, admonition, and comfort.

Hearing of sermons worketh beliefe, and beliefe purchaseth saluation.

Sermons are the vtterance of Angels from the mouthes of good men.

There is nothing more necessary then duty, and prayers in sermons discharge their duties.

Man was created for man, and sermons ordained to set forth Gods glory.

The profit of sermons is the saluation of our soules.

A good mans sermons are launces to a bad mans conscience, and balme to a penitent sinner.

Honestie is the true beauty of the soule, and sermons the excellency of a good tongue.

Sermons must euer haue a charitable intention.

tion, and a holy guide.

Foure things issue from sermons, Prudence, Temperance, Fortitude, and Iustice.

The most heathenish (though inconsiderat-  
lie) did euer acknowledge a Dietie, although  
they wanted sermons.

Orationes did euer preuaile amongst the ig-  
noraunt, so should sermons amongst Christi-  
ans.

Sermons guilt with wordes and not matter,  
are like Images, that painted seeme faire, but  
being looked into, are found earth.

Vnlearned sermons are like bagpipes, which  
being filled with winde, vtter nothing els.

A sermon of good words and good doctrine,  
is good, but a sermon of good liues and good  
actions is most excellent.

Sermons teach the doctrine of God, and  
mooue men to doe good works.

Sermons adorne men with wisedome, and  
giues the knowledge of things past, & thinges  
to come.

Hee is woorthy praise that preacheth to the  
people a good sermon, but he is more woor-  
thy of commendations, that liues himselfe ac-  
cording to his teaching.

Sermons raine downe knowledge & vnder-  
standing, and bring to heaven those which fo-

low them.

In sermons we must seeke out wisdom, the guide to all our actions.

All the life of man, which expresseth a worthy end, consisteth in contemplation, and action, hearing of Sermons, & imitating them.

The vertue of wisdom, proceedeth from knowledge and reason, gotten by hearing of Sermons.

The knowledge of good and euill, cometh by hearing the word of God preached.

Wisdom consisteth in consulting and choosing, and sermons in doctrine & exhortation.

Science is a dead knowledge of things, and cannot exchange the wil to folow the know good; but sermons are beames proceeding from that true sonne, which doth not onely illuminate the vnderstanding, but also kindle the fire of zeale in mens harts.

The vertue of Sermons among other vertues, is like the vertue of sight among the senses.

Sermons haue three eyes, Memory, Vnderstanding, and Prudence.

By hearing of Sermons, men are clothed with milde and settled dispositions.

Preachers in their sermons, resemble Herolds, declaring the message of their Maister.

*Quod*

Quanto magis quisque in sacris eloquijs assiduus fuerit, tanto ex eis vberiore intelligentiam capit.

Omnia sunt hominum subito fluitantia motu:

Tempus in eternum vox viret vna Dei.

## Of Memorie.

*Defi.* Memorie is that which preserveth vnderstanding, and keepeth fast those things heard and learned; it is the mother of the Muses, the treasure of knowledge, the hearing of deafe things, and the sight of the blind.

**T**He memory of man is like a Nette, which holdeth great things, and letteth the small come through.

Memory is the treasure or store-house of all things.

Memory keepeth many things aliue, which els would be dead.

Before thou sleepe, apparrell remembrance with what thou hast said and done waking.

The mind is a smooth white table, on which memory writeth the occurrents of mans lyfe.

No man ought to make his memory rich, by searching out the secrets of God.

There is a diuine memorie giuen of God,  
in

*Wits Common-wealth.*

in which Casket the iewels of wisdom & science are lockt.

VVe are fashioned by wit, knowledge, and memory, but studie cōvinites and weaves them together.

Boast not of the remembrance of ill, but rather be sorry for bearing that load in thy memorie.

Memorie is an enemy to rest, and the chronicle of our misfortunes.

Remembrance most chiefly is rich in that which most often hath deceived vs.

Remembrance of good things, is the key which vnlocks a happy memory.

Memory is the soules treasury, & thence she hath her garments of adoration.

Neuer trouble thy head with remembrance of idle words, but apply thy wit to vnderstand deepe meanings.

VVriting is the tongue of the hand, and the herra'd of memory.

The remembrance of injuries received, moueth many to seeke after reuenge.

The more a man trusteth his memory, the more true he shall find her, and the lesse he employes her, the lesse regard she taketh.

Memorie that is in the braine, rules al things without the body.

VVhat



What-soeuer thou bequeathest to memory, suffer it to sleepe with her, after imploy it, and it will haue better abilitie.

Surfaits and cold confound memory.

The best remembrance is to thinke well, say well, and doe well, all other are superfluous.

Drunkennesse rots the braine, dulls the wit, and confounds memory.

Memory doth temper prosperitie, mitigate aduersitie, keepe youth vnder, and delights age.

The remembrance of our olde iniquities, ought to worke newe repentance.

To forget an iniury is better then to remember it.

It is great wisdom to forget other mens faults by remembering our owne offences.

*Memoria non modo philosophiam, sed omnem diue vsu, omnesque artes vna, maximè continet.*

*Memoria est signatarum rerum in mente vestigium.*

## Of Learning.

Defi. Learning is the knowledge and vnderstanding of the Arts and Sciences, shee is also the mother of vertue and perfection.

If

**I**F a Gouvernour or Captaine bee voyde of wisdome and learning, ciuill policy cannot be maintained, martiall discipline wanteth the greatest stay, and courage proueth rashness. Learning in a souldier, is an armour of untainted prooffe, and a wounding dart vnrustable.

He that hath learning & valure truly effected together in his minde, in him is excellencie most pure, cleane, and accomplished.

Learning was the first founder of VVells publique, and the first crowne of conquest.

As the best ground bringeth forth no corn vnllesse it be tilled, so the purest valure bringeth forth no perfections if it be vnlearned.

Learning addeth to, conquest, perpetuities, when Fortunes sunne setteth at the first shining.

He that laboureth to instruct the mind with good and laudable qualities, and vertuous & honest discipline, shall purchase prayse with men, and fauour with God.

Refuse not to learn counsaile of an old man, for he can teach thee by his owne experience.

Better it is to be a begger, then a man without learning.

Learning is the display of honour, & humilitie is sister vnto true nobilitie; the latter, being

as needfull in a houlholder, as the other in  
man of Armes is profitable.

It neyther fauoureth of learning, nor can bee  
pproued of wisedome, to gyue ouer-much  
redite to things which stand without reason.

The conquest of *Timotheus* wonne by ora-  
tory, and sweet words, was good, so were the  
out-cries of *Demetrius* effected with sword,  
but in an absolute Commaunder, let both the  
one and the other be resident.

In allthy conquest haue soueraigne regarde  
to learning, for therein was *Alexander* renou-  
ned, who in the conquest of *Thebes* sold al the  
free men, (priests onely excepted) & in the  
greatnesse of the massacre, not onely gaue  
charge for the sauing of *Pindarus* the Poet, but  
also himselfe saw, both him, his house and fa-  
mily vndamnified.

The most learning and knowledge that we  
haue, is the least part of that wee be ignorant  
of.

The more we exalt and raise our minds with  
learning and knowledge, the more low doe we  
keepe the flesh with all her infirmities.

Those men are in a wrong opinion, that sup-  
pose learning to be nothing auailable to the  
gouernaunce of a Common-weale.

Sleepe & labour are enemies to learning.

Like

*VVits Common-wealth.*

Like as in meates, the wholsomnes is alwaies  
to be required as the pleasantnes, so in reading  
or hearing Authors, we ought to desire alwaies  
the goodnesse as the eloquence.

A man voide of learning and sufficient var-  
raunce, differeth nothing from a stone.

Those men which most excell in learning &  
eloquence, ought most to be renowned, pre-  
sented, and preferred.

It is good for a man to cause his chyldren  
learne those things in his youth, which may  
profit him in his age.

It is lesse paine to learne in youth, then to be  
ignorant in age.

He is much to bee commended, that to his  
good bringing vp, addeth vertue, wisdom, &  
learning.

Be sober and chaste among young folke, that  
they may learne of thee, and among old folke,  
that thou mayst learne of them.

VVhen thou art weary of studie, reuiue thy  
wits with mirth, or reading of stories.

A man cannot be better accompanied then  
among wise men, nor better spend hys tyme,  
then in reading of bookes.

The minde of man by learning is nourished.  
Like as a field, although it bee firtile, can  
bring forth no fruite, except it be first tyled:

the minde, although it be apt of it selfe, cannot without learning bring forth any goodnesse.

If thou desire to be good, endeavour thy selfe to learne to know, and to follow the truth, for he that is ignoraunt therein, & wil not learne, can neuer be good.

Let it not grieue thee to take paynes to goe to learne of a cunning man, for it were great shame for young men, not to trauaile a litle by land to increafe their knowledge, sith merchants doe sayle so farre by sea to augment theyr riches.

Labour not for a great number of bookes, but for the goodnes that in them is to be learned; for learning consisteth not in the greatnesse, but in the goodnesse.

Learning maketh young men sober, & comf forteth old men, it is wealth to the poore, and treasure to the rich.

It is no shame for a man to learne that hee knoweth not, of what age soeuer he be.

Of all thinges, the least quantitie is to bee borne, saue of learning and knowledge, of which the more that a man hath, the better he may beare it.

All men by nature, are more apt to learne euill then goodnesse.

Learne

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Learne by other mens vices, howe filthy  
thine owne are.

To vnlearn euill, is the best kinde of lea-  
ning that can be.

An opiniō without learning cannot be good.  
*Doctrinae radices amarae fructus dulces.*

*Vita hominis sine literis, mors est, et vini homi-  
nis sepultura.*

**Of Knowledge.**

**Defi.** Knowledge is that vnderstanding which  
we haue both of our Creator, and of his works,  
and will, & of our owne selves; it is the store-  
house of all wisdom, and the beginning of  
our saluation.

**K**nowledge is of such equalitie, that the  
more a man knoweth, the more increa-  
seth his desire to know.

The knowledge of all thinges is profitable,  
but the abuse of any thing is vncomly.

To know and not to be able to performe, is  
double mishap.

Experiende with instruction, is the best way  
to perfection.

It is more to know how to enjoy a victorie,  
then to ouer-come a battell.

**VVhere**

Where experience wanteth, there cōmon-  
ie the choyce hath an ill chaunce.

He that wanteth knowledge, Science, and  
culture, is but the shape of a man, tho neuer  
so well beautified with the gyfts of nature.

Alexander the great, made so great account  
of knowledge and learning, that hee was wont  
to say, he was more bound to *Aristotle* for gi-  
uing him learning, then to his Father *Phillip*  
for his lyfe; sith the one was momentary, and  
the other, neuer to bee blotted out with obli-  
uion.

Learning and knowledge is of good men di-  
gently sought for, and carefully kept in their  
bosomes, to the ende that thereby they may  
know sinne, and eschew the same, and knowe  
vertue; and attaine vnto it, for if it be not ap-  
plied heereunto of them that haue it, she lea-  
ueth in them her whole durie vndone.

A godly minded man, being giuen to know-  
ledge through study and learning, wil chifely  
bestow his wisdom and knowledge, to the  
helping of his neighbour in time of neede.

Perfit hearing, is a great helpe in a man to  
obtaine knowledge.

*Empedocles* sayth, that as men in nothing  
more differ from the Gods, then when they  
are fooles, so in nothing they doe come neere  
them.

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them so much as when they are wise.

The best knowledge, is for a man to know himselfe.

Hee that well knoweth himselfe, saith *Marcobius*, esteemeth but little of himselfe; he considereth from whence he came, & whither vnto he must, he regardeth not the vanities of this brittle life, but extolleth the power of God, and seeketh to liue in his feare. He that knoweth not himselfe, is ignorant of God, wilful in wickednesse, vnprofitable in his life, and vtterly gracelesse at his death.

The vnderstanding and knowledge of wise men, is but beast-like to those that are possessed with the heauenly spirit, which is secret and hid; and whereas they speake and vtter their knowledge, all other ought to be silent.

Knowledge seemeth to be a thing indifferent both to good and euill.

*Socrates* thanked God onely for these three things, first, in that hee had made him a man and not a woman; secondly, that he was borne a Grecian, and not a Barbarian; thirdly, that he was a Philosopher, and not vnlearned; esteeming the gifts of Nature and Fortune of no value, vnlesse they be beautified with the gifts of the mind.

Experience is ages Mistresse.

Then



There is nothing which experience doth increase, but tyme doth weare out.

As a Captaine is a director of a whole Army, reason ioyned with knowledge, is the guide of life.

As Bees out of flowers suck hony, so should men out of Sciences learne knowledge.

Cunning continueth when all other worldly wealth is wasted.

He that knoweth not that which hee ought to know, is a brute beast among men, he that knoweth no more then hee hath neede of, is a man among brute beastes, and he that knoweth all that may be knowne, is a God among men.

He is sufficiently well learned, that knoweth how to doe well, and hee hath power enough, that can refraine from doing euill.

To lacke knowledge, is a very euill thing, to thinke scorne to learne, is worse, but to withstand and repugne the truth, against men of knowledge teaching the truth, is worst, and farthest from all grace.

No Science is perfect, that is not grounded on infallible principles.

Experience is a true Mistrisse, but shee maketh her schollers to tread vpon thornes.

Solon, who taught by much experience and

H

reading,

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reading, wrought many things for the profit of the weale publique.

He that will be perfit in knowledge, must be circumspect by nature, diligent in action, and considerat in his resolution.

A man, that is rich in knowledge, is rich in all things, for without it there is nothing, & with it what can be wanting?

It becommeth a man from his youth, to be ignorant in filthy things, and to be studious in the knowledge of goodnes and honesty.

Endeuour thy selfe to doe so wel, that othen may rather enuie at thy knowledge thē laugh at thy ignoraunce.

*Vnumquodq; scire arbitramur eorum causa, et principia cognoscimus.*

*Dignum laude virum musa vetat mori.*

### Of Eloquence.

Defi. Eloquence or oratorie, is an Art which teacheth the laudable manner of well speaking; it is the ornament of the braine, and the guilt sometimes to an ill reputed matter.

**T**He speech of man is a diuine worke, and full of admiration, therefore we ought not to tyme to pollute our tongues with vild & filthy

filthy talke.

Speech is the nourishmēt of the soule, which onely becomes odious and corrupt, by the wickednesse of men.

It is a speciall vertue to speake little & well.

Silence is a sweet eloquence, for fooles in theyr dombnes, are accounted wise.

Many through eloquence, make a good matter seeme bad, & a bad mater seeme good.

Eloquence hath a double fountaine, the one internall proceeding from the mind, called the diuine guide, the other externall, vttered in speech, called the messenger of conceits and thoughts.

Internall oratory aymes at friendshippe towards a mans selfe, respecting onely the mark of vertue through the instructions of phyllosophy.

Externall eloquence aymes at friendship towards others, causing vs to speake and teach, whatsoeuer is fruitfull and profitable for euery one.

Internall speech, maketh a man alwayes agree with himselfe, it causeth him neuer to complayne, neuer to repent; it maketh hym full of peace, full of loue and contentation in his own vertue; it healeth him of euery rebellious passion which is disobedient to reason,

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and of all contentions betweene wit and will;  
Externall carrieth vvith it all the force and  
effecacie to perswade.

Eloquence is made by avre; beaten and  
framed with articulate & distinct sound, yet  
the reason therof is hard to be comprehended  
by hūmaine sence.

VVords are the shadowes of works, and  
eloquence the ornament to both.

Eloquence is like a cloath of Arras, figured  
and set forth with stories; because both in the  
one and the other the things fashioned, are  
then seene when they are opened, and are not  
subiect to sight, neyther bring delight when  
they are folded vp and hidden.

VVhen the lips of perfit eloquence are ope-  
ned, vvee behold, as it were in a Temple, the  
goodly similitudes, and images of the soule.

Vertue hath no instrument so gracious or  
familiar as eloquence, which seconded vvith  
action, is of great force and effecacie.

It is not so necessarie that the Orator and  
the Lawe should agree in one, and the same  
thing, as it is requisite the lyfe of a Philoso-  
pher should be conformable with his doctrine  
and speech.

Eloquence is a profession of serious, graue,  
and waighty matters, and not a play vncon-  
stantly

stantly vttered to obtaine honour onely.

All oratry ought to haue reason for a foundation, and the loue of our neighbour for a marke to ayme at.

The tongue is a slipperie instrument, and bringeth great danger to those that either neglect, or defile it.

If eloquence be directed with a religious vnderstanding, it will sing vs a song, tuned with all the concords of a true harmonie of vertue.

Eloquence ought to be like gold, which is then of greatest price and value, when it hath least drosse in it.

A dry and thirstie eare must be watred with eloquence, which is good to drinke, and that eloquence grounded vpon reason onely, is able to content and satisfie the hearing.

The goodliest assembly in the world, is wher the Graces and Muses meete together.

Right and reason are inuincible, being vttered with true eloquence, because the soule is induced to beleue their reasons, through the delight which is ioyned with them.

Vnprofitable eloquence, is like Cipres trees, which are great and tall, but beare no fruite.

Babbling Oratours are the thecues of time, and compared to empty vessels, which giue a greater sound, then they which are full.

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The tongue which is the best and worst thing, serueth both to perfect and instruct others, and likewise to hurt and corrupt others, both by eloquence.

There be two onely times for a man to shew eloquence, the one when the matter is necessarie, the other when a man speaketh that which he knoweth.

Great men ought to be considerate in their speech, and to bee eloquent in sententious words, of another phrase then that of the vulgar sort, or else to be silent wanting the vertue of eloquence.

Men ought to be more considerate in writing then in speaking, because a rash and indiscrete word may be corrected presently, but that which is written, can no more be denied, or amended but with infamy.

Let eloquence be pleasant and sweete, not head-strong, and when we discourse, let vs not be so long, that wee hinder others from speaking, for eloquence of all other things ought to be mutuall, and equall.

Oratory is the spurre to armes, for the eloquent oration of *Isocrates*, was the first trumpet that gaue *Phillip* an alarm to the *Asian* warres, which *Alexander* without intermission ended.

*Vi hominis decus est ingenium, sic ingenij lumen est eloquentia.*

*Orationis facultas precipuum nature humane bonum est.*

## Of Poetrie.

**Defi.** *A Poet was called Vates, which is as much as a Diuiner, Fore-seer, or Prophet, and of this word Carmina, which was taken for Poesie, came this word Charmes, because it is as a divine inchantment to the senses, drawing them by the sweetnes of delightfull numbers, to a wonderous admiration. The Greekes deriue a Poet from this word Poiein, which signifieth to make, and wee following it, call a Poet a maker, which name how great it is, the simplest can iudge; and Poetry Aristotle calleth an Art of imitation, or to speake metaphorical-ly, a speaking picture.*

**W**ittie Poems are fit for wise heads, and examples of honor, for such as triumph in vertue.

Mens Poems follow their passions, and they conclude as they are contented.

Thinke thy selfe to be a good Orator and Poet, when thou canst perswade thy selfe to doe that which thou oughtest.

True

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True loue sauoureth pot of Poetry.

*Lewes* the twelfth, of famous memory, sayd, that a King ought now and then to take pleasure in hearing and reading of Comedies, because (sayd he) thereby he may perceiue and heare many things done in his Realme, which other-wise he should not know.

Poetry quickneth the wit, sweetneth the discourse, tickleth the eare, & attaineth heaven.

Lasciuious poetry, is full of fained sights, lewde allegories, immodest metaphors, and incredulous descriptions.

Poetry applyed to the prayses of GOD, knitteth the soule vnto him, soundeth the senses, moderateth griefes, and temperateth hatred.

Art is taught by Art, but Poetry onely is the giuft of God.

Poetry deuinding a man from himselfe, maketh him worthily his owne admirer.

As the seale leaueth the impression of his forme in waxe, so the learned Poet, engraueh his passions so perfectly in mens harts, that the hearer almost is transformed into the Author.

*Plato* droue Poets out of his comon weale, as those that made the common people effeminate.

A corrupt subiect defraudeth Poetry of her due



due praise.

Impious Poets, make *Clio* a *Thais*, *Helicon* a brothel-house, and themselves contemptible.

Poetry is a shoppe full of eloquent discourse, & a sea without bounds.

A true Poet, in his lines forgeth prophane pleasure, but approued doctrine.

Poetry is another nature, making things seeme better then they are by nature.

Though Poets bee commonly rich in wit, yet are they often poore in purse.

*Osacer et magnus vatum labor, omnia fato*

*Eripis, et donas populis mortalibus ænum.*

*Carmina quam tribuent fama perennis erit.*

## Of Admiration.

Defi. *Admiration is a passion of the soule, which by a suddaine apprehension exalteth the powers, and makes them (as in a trauince) sleepe in iudgement of the present obiekt, thinking all things to be wonderfull that it beholds.*

**I**N vaine is hee fortified with terror, that is not guarded with loue & admiration.

They should list to doe least, that may doe what they will either in arte or admiration.

They

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They are infortunate Princes, that neyther will be taught to admire themselves, nor wonder at theyr faults.

He that will loose a friend to bee rid of a foe, may be admird for his policie, but not for his charitie.

Nothing but our graues can couer vs from the admiration of wrath.

Vulgar malcontents, admire Kings, till they haue Kings.

Common multitudes, imagine it but one thing to be both an admired good-man and a King.

Princes, for all theyr admirations, buy their quiet with wrongs.

Two sunnes are not adored in one skye, nor many Kings admired in one throne.

It is better for a fewe eyes to make a little riuer, then for all sights to infer an admiration.

Realmes get nothing by change, but pernis and admiration.

By long obseruaunce, wee learne to admire the tymes past.

Those which wish Princes, endure the lyke wonders, nine dayes.

Some, by admiring other mens vertues, become enemies to theyr owne vices.

VVise men both preferre & admire the in-

stet

stest peace, before the iustest warre.

In Kingdoms, are necessary, admirations, factions, and varieties, so that some may fall, to raise others.

He that frō a man of strength & admiration takes away his right, augments his strength, and giues him more right.

Ouer-shadowing providence, blinds the sharpest and most admiredst counsels of the wise, that they cannot discerne their nakednes.

The wisdom of men stops euery gap but that wherat ruine enters, which wonder keeps open.

VVantonnesse and ryot, portend mutation and amazement.

Ill perswading want, wronged patience, looseness and force, are the breeders of ciuill warres and admiration.

Men wholly vsed to warre, vvonder at the name of peace.

They which are brought vp in admiration and blood, thinke best fishing in troubled waters.

The vveather-like vulgar, are apt to admire euery thing, and ready to turne as often as the tyde.

It were a wonder beyond wonder, if iniustice should hold what impietic doth win.

An

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An easie-yeelding zeale, is quickly overcome with the admiration of grauities eloquence.

The ambitious minded man, for the aduancement of his admiration, sticketh not to dispence with heauen and religion.

It is no wonder, that the armed power doth eyther finde right, or make right, for what may he not, that may what he will.

The impious-neglecting admirers, weigh lightly, what others feare heauily.

Our knowledge must be terror, & our still fearefulness, to admire the worke of him which makes all things.

*Admiratio peperit philosophiam.*

*Quo plus scimus, eo magis admiramur.*

### Of Schoole.

Defi. *A Schoole is a nursery of learning, or the store-house from whence the minde fetcheth instructions and riches, adorning the soule with mentall vertues and diuine knowledge.*

**T**Yranny is vilde in a Schoole-maister, for youth shoulde rather be trained with curtesie then compulsion.

Because youth by nature is wilde, therefore should

should Schoole-maisters breake the by gentleness.

That chylde is grosse witted, which beeing throughly schoole-taught, continues stil barbarous.

Women ought to haue as great interest in Schooles as men; though not so soone as men, because theyr wits beeing more perfit, they would make mens reputations lesse perfit.

Women proue the best Schoole-maisters, when they place theyr best delights in instructions.

Chyldren ought to bee schoole-prentices, the space of two or three yeere.

Two things are to bee regarded in schooles and schoole-maisters, first, wherein children must be taught, the next, how they should be taught.

A schoole should containe foure principall rudiments, that is, Grammer, Exercise, Musicke, and Paynting.

Grammer is the doore to sciences, whereby we learne to speake well, and exactly.

Education is a second nature, and the principles learnt in schooles is the best education.

The nature of man is like a payre of balance, guided by schoole-rules & custome.

If

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If the royallest borne creature haue not his nature refined with Schoole rudiments, is grosse and barbarous.

Nature not manured with knowledge, bring forth nothing but thistles, and brambles.

As traynings makes dogs fit for hunting, so Schooles and learning, makes nature profitable.

The best wisdome is to know a mans selfe, and learning, and Schooles first bring the knowledge.

VVe haue iustice from our birthes, but knowledge from Schooles.

Mans nature being the instinke and inclination of the spirit, is bettered by Schoole rudiments.

Nature in some sort, is a Schoole of decency, and teacheth rules of honest ciuillitie.

The vildest, whosoever, is sometimes touched with honesty, and the worst, hath the light of nature without schooling.

The want of Schoole doctrine, is the first corruption of nature.

Lyons are tamer then men, if doctrine did not bridle them.

Schooles tame nature, and tamed nature is perfit vertue.

Every good beginning commeth by nature, but

but the progresse by Schoole education.

Courage and greatnes is as much aspired to in Schooles, as from nature.

*Educatio est prima, secunda, tertia pars vite, sine qua omnis doctrina, est veluti armata iniutilia.*

— Nunc adhibe puro

*Pectore verba puer, nunc te melioribus offer:  
Quo semel est imbuta recens servabit odorem te-  
sta diu.*

## Of Ignorance.

Defi. Ignorance is that defect which causeth a man to iudge euil of things, to deliberate worse, not to know how to take the aduantage of present good things, but to conceine ill of what euer is good in mans life.

I Ignorance hath euer the boldest face.

It proceedeth of a light iudgement to credite all the things that a man heareth, and to doe all things that he seeth.

To abound in all things, and not to know the vse of them, is plaine penurie.

Not to know ones misery, is to liue without danger.

Had I wist is a slender remedie to remone  
repentance,

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repentance, but a manifest cause of folly.

Vnhappy is he that desireth, vnhappy he offendeth, and vnhappyest that knoweth not himselfe.

As the light of godly knowledge increaseth vertue, so the darknesse of ignorance is a hinderance to all goodnes.

There is nothing worse then to liue beaſtly and out of honest order; and the greatest & most euident cause thereof is the sinne of ignorance, which is an vtter enemy to knowledge.

It is great shame for an olde man to bee ignorant in the knowledge of Gods law.

Idlenes ingendereth ignorance, and ignorance ingendereth error.

An ignorant man may bee knowne by three poynts; he cannot rule himselfe, because hee lacketh reason; hee cannot resist his lusts, because hee wanteth wit; neither can hee doe what he would, because he is in bondage to a woman.

Through want of wit, cometh much harme, and by meanes of ignorance much good is left vndone.

-VVhere there is no capacitie, there perfections are in vaine.

It is better teaching the ignorant by experience,



rience, then the learned by wisdom.

To rule without regard, to vrgē without reason, and to laugh immoderately, are manifest signes of ignoraunce.

Ignoraunce in aduersitie is a blessing, in prosperitie a scorne, in science a plague.

He is an ignorant foole that is gouerned by a vvomans counsell.

Hee that knoweth not howe much hee seeketh, doth not know when to find that which he lacketh.

The ignorant are the pray of their own couetous friends, and the play of great Lords.

There can be no greater ignorance the presumption.

Idlenes is the nurse of ignorance, and ignoraunce is the plague of idlenes.

Ignoraunce is no excuse for faultes, sith wee haue power of knowledge.

To teach the ignorant, is the way to come to knowledge.

It is better to be vnborne then vntaught, for ignorance is the roote of mis-fortune.

Ignorance is neuer knowne to be ignorance, till it be married with knowledge.

There is no greater vengeance to bee imagined, then when valure & ignorance are coupled together.

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The ignorant man hath no greater foe then his owne ignorance, for it destroyeth where it liueth.

He is an ignorant Musitian that can sing but one song, but he is more accursed that knoweth no vertue.

An ignorant wit can neuer iudge of a learned mans worke.

The onely ill in the world, is ignorance, the onely good, knowledge, the latter, leadeth the way to heauen, the former, openeth the gate to destruction.

Ignoraunce is a dangerous and spirituall lying, which all men ought warily to shun.

Ignorance is a sicknes of the minde, and the occasion of all error.

The soule of man, receiuing and comprehending the diuine vnderstanding, concludeth all things rightly and happily; but if shee be once ioyned with ignorance, she worketh cleane contrary; and the vnderstanding is vnto the soule as the sight vnto the body.

From their lewde mother Ignorance, issue two daughters, Falshood and Doubt.

It is recorded, that Pope *Celestine* the fifth deposed himselfe, by reason of his ignorance.

Ignoraunce beleeueth not what it seeth.

He that is ignorant in the truth, and ledde a-

bow

bout with opinions, must needs erre.

From small errors not let at the beginning,  
springeth great and mighty mischiefes.

The chiefeft cause and beginning of error is,  
whē men imagine those things to please God,  
which please themselues, and those things to  
displease God, whereat they themselues are  
discontented.

An error begun, is not to be overcome with  
violence, but with truth.

Custome, though neuer so auncient, with-  
out truth is but an old error.

Hee that erreth before hee knowe the truth,  
ought the sooner to be forgiuen.

A wilfull minde is subiect to much error.

*Barbaries grandis habere nihil.*

*Ignorantia omnium errorum mater est.*

## Of Goodnes.

Defi. Goodnes is that which includeth in it  
selfe, a dignitie that saoureth of God and his  
works, hauing a perpetuitie and stedfastnes of  
godly substance.

**T**hat man is good who keepes his Country  
lawes for conscience sake, and not for feare  
of paine.

*VVits Common-wealth.*

A good man reioyceth in aduersitie, and forgetteth not to be thankful vnto God in tyme of prosperitie.

A goodmans wish, is substance, faith & fame, glory, and grace according to the same.

A quiet conscience is a good mans gaine.

From God our goodnesse comes, by him it thriues.

Goodnesse releeueth all, and hurteth none.

A good man euer speaketh with his tongue, that which he thinketh with his hart.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good, which maketh other men to fare the better for his goodnesse.

Thou canst not be perfectly good, saith *Socrates*, when thou hatest thyne enemy, what shalt thou then be, when thou hatest him that is thy friend.

There is no greater delectation & comfort to a good man, then to bee scene in the company of good men.

The further a good man is knowne, the further his vertues spread, and roote themselves in mens harts and remembrance.

Hee that doth good, is better then the good which he dooth; & an euil man is worse then  
the

the euill that is done by him.

Enuie and goodnesse could neuer agree together.

What soeuer is right and honest, and ioyned with vertue, that alone is onely good.

He that is mighty, is not by & by good, but he that is good, is presently mightie.

The goodnes that proceedeth from an ignorant man, is like the hearbes that grow vppon a dunghill.

Riches will decay, prosperities may change, but goodnesse doth continue till death.

Goodnesse is three-fold, and hath relation to three things; the goods of the minde, the goods of the body, and the goods of fortune.

Life without goodnes, is a very graue.

The more our grace and goodnes dooth increase, the more our soules addresse theselues to God.

As God is all goodnes, so loueth he all good things, as righteousnes and vertue, and hateth vice and wickednes.

The goodnes of the soule is the most principall and chiefeft goodnesse that can be.

— *Semper bonus homo, tyro est.*

*Difficile est hominibus persuadere, bonitatem propter ipsam diligendam.*

## Of Comforts.

Defi. Comfort is any ease, helpe, or consolation in our troubles & aduersities, which disturbing the minde, restores it to calme and great patience.

**T**ime heales the torments of disquiet mind.  
The hugest tempests last not al the yere.  
Comfort in extremitie healeth many wounds,  
pacifieth the discontented hart, and governeth the mind.

Greeue not at afflictions, for they are the rods wherewith God beateth his children.

Troubles are but instructions to teach me wit, for by them thou mayst know false-hood from fayth, and thy trustie friende from thy trayterous foe.

Dispaire not whe al worldly means are done, for God will raise thee if thou trust in him.

Fond man bewaile not thus thy wretched age; thou now hast welnie reached thy iournies end.

There is nothing greeuous if the thought make it not.

Art thou backbited? reioyce, if guiltlesse: if guilty, amend.

Be not discomforted at the losse of children,  
for they were borne to die.

VVrong is the tryall of thy patience.

VVho cannot suffer wisely is a foole.

There is nothing the world can take away,  
because the world giueth nothing; fame peri-  
sheth, honours vade, wealth decayeth, onely  
our true riches is our cōstancy in al casualties.

All things is vanity which is vnder the sunne,  
all thing continuall labour and trauaile, what  
hath man to mourne for then, when all things  
he can loose in this life are but fading and mi-  
serable?

Complaine not, thy wants so instantly, God  
seeth thee vnfit for pleasure, and apt to bee  
schooled by trouble.

Let not sorrow ouer-much molest thee; for  
when thou hast wept thy worst, greefe must  
haue an end.

Sicknes is the prison of the body, but com-  
fort the liberty of the soule.

Comfort is next friend to happines, an ene-  
mie to weake lamentations, and the hayre of  
resolution.

The best comfort to a miser, is to behold the  
ouer-flow of his wealth.

The suspectles, the temperate, and the wise  
man, are neuer yncomfortable.

*VVits Common-wealth.*

Of sorrowe commeth dreames and fancies,  
of comfort, rest, and quiet slumbers.

By sorow the hart is tormented, by comfort,  
when it is halfe dead, it is reuiued.

Sad sighes write the woes of the hart, & kind  
speeches comfort the soule in heauines.

Sad harts liue vpo teares with weeping, be  
being recomforted, die with laughing.

Assurance puts away sorrow, and feare por-  
sons comfort.

Hee that will be truly valiant, must neuer  
let ioy nor grieffe over-come him, for better  
not to be, then to be a bondsclaue to passion.

He that coueteth comfort without sorrow,  
must apply his wit in following wisdom.

To friends afflicted with sorrow, wee ought  
to giue remedy to their persons, and conso-  
lation and comfort to theyr harts.

The multiplying of comforts is the alle-  
ging of cares.

In the midst of all thy cares, let this bee thy  
chiefest comfort, hard things may be mollif-  
ed, straight things may be loosened, and he-  
uie things shal little grieue him that can hard-  
somy beare them.

Sorrow, sildom taketh place in him that ab-  
staineth from foure things, that is, from hasty-  
nesse, wifful frowardnesse, pride, and sloth.

*Mah*



*Mali de te loquuntur homines, sed mali, non de  
loquuntur sed de se.*

*Morieris: ista hominis natura est non pena.*

## Of Patience.

*Defi. Patience is a habit that consisteth in sustaining stoutly all labours and griefes, for the loue of honestie; it is the excellent good thing that keepeth the tranquillitie of our spirite as much as may be in aduersities, and not to complaine of that which is vncertaine.*

*P*atience is a volūtary aduenturing of hard things for the desire of vertue.

The sweetest salue to mishap is patience, and no greater reuenge can be offered to Fortune, then to rest content in the midst of miserie.

Hee is worthy to bee counted couragious, strong, and stout, which doth not onely with patience suffer iniuries, rebukes and displeasures done vnto him, but also dooth good against those euils.

Be constant and patient in aduersitie, & warie and lowly in prosperitie.

Patience and good beleefe in God, maketh a man victorious.

Patience is the shield of intollerable wrongs,  
that

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that lighteneth the burthen of aduersity, and  
seasoneth the ioyes of prosperitie.

He that will liue quietly, must of force  
straine his affections.

Better it is to offer thy selfe in tryumph, than  
to be drawne to it by dishonour.

No patient man can endure to see another  
man obtaine that without trouble, which he  
himselfe could neuer compasse without much  
travaile.

It is a speciall signe of heroicall magnanimi-  
tie, to despise light wrongs, and nothing to re-  
gard meane adventures.

It is good to forbear to talk of things need-  
lesse to be spoken, but it is much better to co-  
ceale things dangerous to be told.

The common sort do take reuenge for their  
credite, but noble mindes forgive for their  
vertue.

Patience is a vertue, and hope of a hea-  
uily spirit.

Patience without comfort, brings perill of  
consumption.

It is a pleasant tarrying, that stayeth from  
vill dooing.

Humilitie is seene indeed rather then in  
figure.

That is to be borne with patience, which can  
not

not be redressed with carefulnes.

It is no merrit to suffer persecutions, if wee haue no patience therein.

It is more safetie to forget an iniurie then to reuenge it.

The sweetest salve for misery, is patience, & the onely medicine for want is content.

Better it is by sitting low to liue quiet, then by climbing hie to fall into misery.

Patience is the best salve against loue & fortune.

Patience is a shield against trouble.

To suffer infirmities, and dissemble mishap, the one is the office of a constant sicke man, the other of a cunning state-man.

Patience is a necessary vertue in a Common weale, for by it the magistrate measures what he speaketh, and dissembles what he suffereth.

To be discreet in prosperitie, and patient in aduersity, is the true motion and effect of a vertuous and valiant minde.

*Quintus Fabius*, after he had been Consul, disdained not to march vnder the Ensigne of other Consuls.

Patience being oft prouoked with iniuries, breaketh forth at last into fury.

It is good for a man to wish the best, to think vpon the worst, and patiently to suffer what-  
soeuer

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soeuer doth happen.

Humilitie, patience, and faire speech, are the  
patifiers of wrath and anger.

Hee seemeth to be perfectly patient, that in  
his furie can subdue his owne affections.

Patience and perseuerance, are two proper  
notes, whereby Gods chyldren are true  
knowne from hypocrites, counterfais, and  
dissemblers.

In suffering of afflictions, patience is made  
more strong and perfect.

The troubles that come of necessitie, ought  
to be borne with boldnes and good courage.

He which bendeth himselfe to reuenge, doth  
imitate his dooings who is molested with im-  
patience, and he which imitateth an euil man,  
can hardly be good himselfe.

The best way for a man to be auenged, is to  
contemne iniurie and rebuke, & to liue with  
such honestie and good behauiour, that the  
doer of wrong shall at the last bee thereof  
shamed, or at the least leese the fruite of his  
malice, that is: hee shall not reioyce nor haue  
glory of thy hinderance and damage.

— *serpens, sitis, ardor, arena*

*Dulcia virtuti: gaudet patientia duris.*

*Leniter ex merito quicquid patiare ferendus est.*

Of

## Of Friendship.

*Defi. Friendship is a communitie of a perpetual Will, the end whereof is felowship of life, and it is framed by the profit of a long continued loue; Friendship is also an inueterat & ancient loue, wherein is more pleasure the desire.*

**F**riendship is a perfect consent of thinges, appertaining as well vnto God as to man, with beneuolence and charitie.

Friendship in good men, is a blessing & stable connexing of sundry wills, making of two persons one, in hauing & suffering. And therefore a friend is properly called, a second selfe, for that in both men is but one minde, & one possession. And that which more is, a man reioyceth more at his friends good hap then he doth at his owne.

True and perfect friendship, is to make one hart and minde, of many harts and bodies.

It is the propertie of true friends, to liue and loue together, but fained friends flie from a man in tyme of tryall.

Though many times friendship be plighted by shaking of hands, yet is it often shaken off by fraude in the hart.

The

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The smile of a foe that proceedeth of enuie,  
is worse then the teare of a friend proceeding  
of pittie.

Friendship iudgeth with partiality, and  
faction winketh at apparent follies.

A friend cannot be recompenced by riches,  
when (for his friende) hee putteth his life in  
ieopardy.

A knowne foe is better then an vnknown  
friend, and better it were to be a mole in the  
earth, then a moate in the sunne.

To diswade a man in a course of honor, were  
not the part of a friend, and to set one forward  
in folly, no discretion in a man.

Friends meeting after long absence, are the  
sweetest flowers in the garden of true affec-  
tion.

The loue of men to women, is a thing com-  
mon, and of course, but the friendship of man  
to man, infinite and immortall.

The fellowship of a true friend in misery, is  
alwayes sweet, and his counsailes in prosper-  
tie are alwayes fortunate.

A friend at hande, is better then a brother  
farre off.

A true friend is best perceiued whē a doubt-  
full matter is tryed.

Perfit amity consisteth in equality & agree-  
ing

of the mindes.

To threaten a friend, is more the humanity.  
In prosperitie friends are gotten, and in time  
necessity they are tryed.

Such as loue loyalty, may well be crost with  
amity, but neuer iustly accused of incon-  
sistencie.

A friend vnto a friend, neyther hideth secret  
nor denyeth money.

The want of friends is perrilous, but some  
friends proue tedious.

The wordes of a friend ioyned with true af-  
fection, giue life to the hart, and comfort to  
a care-oppressed mind.

There can bee no amity where is no vertue,  
and that friendship is most hateful and accur-  
sed, where some become friends to doe other  
some harme.

Friendes ought alwaies to bee tryed before  
they bee trusted, least shyning like the Car-  
uncle, as if they had fire, they be found when  
they be touched, to be without sayth.

Good will is the beginning of friendshippe,  
which by vse causeth friendship to follow.

If thou desire to be thought a friend, it is ne-  
cessary that thou doe the workes that belong  
vnto a friend.

Among friends there should bee no cause of  
breach,

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breach, but with a dissembler no care of conciliation.

He is a friend indeed, that lightly forgives his friends offence.

Proud and scornfull people, are pernickie friends.

Friendship ought to be ingendred of equalitie, for where equalitie is not, friendship is not long continue.

VVhere strife and contention resteth, there can be neyther loue or friendship; for friendship is a perfit vniting of wils and desires.

VVhere true friends are knit in loue, their sorrowes are shared equally.

Friends must be vsed as Musitions tune their strings, who finding them in discord, doe not breake them, but rather by intention or remission, frame them to a pleasant consent.

The counsaile of a friend, must bee fastened to the minde, not to the eare, followed rather then prayed, imployed in good liuing, and not talked of in bare meaning.

In Musick there are many discords before there can bee framed a Diapazon; & in contracting of good wil, many iarres, before there be established a true & perfit friendship.

A friend is in prosperity a pleasure, in adversity a solace, in griefe a comfort, in ioy a merry  
compe-



companion, and at all times a second selfe.

A friend is a precious iewell, within vvhose boosome one may vnload his sorrowes, & vnfold his secrets, the which hee will either relieue with counsailes, or perswade with reasons.

As fire and heate are inseperable, so are the hearts of faithfull friends.

He that promisetht speedily, & is long in performing, is but a slacke friend,

Like as a Phisition cureth a man secretly, he not seeing it, so should a good friend help his friend priuily, when he knoweth not thereof.

The iniury done by a friend, is much more grievous then the wrongs wrought by an enemy.

There is no sweeter thing then concord, nor a more precious iewell then amity.

Maintaine thy friends with benefits, to make them more friendly, and doe good to thine enemies, that they through curtesie may become thy friends.

Friendship is given by nature, for a helpe to vertue, not for a companion of vices.

Friendship ought to resemble the loue betweene man and wife; that is, of two bodies to be made one will and affection.

The property of a true friend, is to performe

K

more

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more then he promifeth, but the condition of a difsembler, is to promife more then he meaneth to performe.

Great proffers are meet to be vfed to ftrangers, and good turnes to true friends.

If thou intend to proue thy friend, ftay not tyll need and neceffity vrge thee, leaft fuch tryall be not onely vnprofitable and without fruite, but alfo hurtfull and prejudiciall.

The opinion of vertue, is the fountaine of friendship.

Fained friends relemble Crowes, that flie not but towards fuch places where there is fomething to be fedde vpon.

Hee that seeketh after a fwarme of friends, comonly falleth into a wasps-neft of enemies.

Friendfhip often-times, is better then confanguinitie.

A friendly admonition is a fpeciall poynt of true friendship.

*Agefilaus* King of *Sparta* was wont to fay, that hee liked very well to be prayfed of thofe friends, that woulde not spare to reprehend him when he was blame-worthy.

Hee that will not heare the admonition of a friende, is woorthy to feele the correction of a foe.

That friendship is of a brittle mould which  
a little

A little table talke will cracke.

Vnitie is the essence of amitie.

There is nothing better thē a bosome friend,  
with whom a man may confer vpon the iniu-  
ries that happen vnto him.

A true friend, wisheth his friend health with  
happines, honor without enuie, & affluence  
without necessitie.

He that hath no friend to comfort him in his  
necessity, lyues like a man in the wildernesse,  
subject to euery beasts tyrannie.

Beleeue after tryal, and iudge before friend-  
shyppe.

The fault which thou sufferest in thy frinde,  
thou committest in thy selfe.

Shew faithfulnessse to thy friend, and equitie  
to all men.

Pleasure thy friends, and pray for thy foes.

No wise man will choose to liue without  
friendes, although he haue plenty of worldly  
wealth.

Though a wise man bee contented and satis-  
fied with himselfe, yet will he haue friends, be-  
cause he will not be destitute of so great a ver-  
tue.

There be many men that want no friendes,  
and yet lacke true friendship.

New friends waxe weary in few dayes.

A true friende, is more to be esteemed in a kinsman.

He is a true friend that with willingnes doth his friend good, and in time of need defendeth him from harme.

He is not meet to be admitted for a faithful friend, which is ready to enter amitie with every one.

Admit none to bee thy friende, except thou first know how hee hath dealt with his other friendes before; for looke how he hath served them, so will he like-wise deale with thee.

Neuer admit him for thy friende, whom by force thou hast brought into subiection.

Be slowe to fall in friendship, but when thou art in, continue firme and constant.

*Præstiteris charo, quis non hoc laudet, amice,  
Vt potior vitâ, sit tibi sancta fides?*

*Arctius alligat mutua benevolentia quam  
finitas sanguinis.*

## Of Temperance.

Defi. Temperance is that light which driveth away round about her, the darknesse and obscuritie of passions; shee is of all the vertues most wholesome, for she preserveth both publicly and privately humane societie: shee liveth

teb vp the soule, miserably throwne downe in vice, and restoreth her againe into her place; it is also a mutuall consent of the parts of the soule, causing all disorder and vnbrideled affections, to take reason for a rule & direction.

**T**emperance is the qualifier of all disorder and commotions.

Temperance represseth vice and nourisheth vertue.

Temperance yeeldeth quiet to the minde & health to the body.

Temperance calleth a man back frō grosse effects, and carnall appetites, and letteth him not excede, neyther in foolish reioycing, nor in vngodly sorrowing.

A young man vntemperate, and full of carnall affections, quickly turneth the body into age and feeble infirmities.

Hee cannot commend temperance that delighteth in pleasure, nor loue gouernment, that lyketh ryot.

Constancie and temperance in our actions, maketh vertue strong.

VVisely to forbear, is happily to conquer.

Men must eate to liue, and not lyue to eate.

He that respecteth vaine pleasure, is immodest, but he that regardeth profit, is discreet.

*VVits Common-Wealth.*

In priuate families, continence is to be practised, in publique offices, dignitie.

Intemperance is the fountaine of all our perturbations.

The moderation of the minde, is the felicitie thereof.

Frugality is the badge of discretion, ryot, of intemperance.

He that is not puffed vp with praise, nor afflicted with aduersities, nor moued by slanders, nor corrupted by benefits, is fortunate temperate.

He that fixeth his whole delight in pleasure, can neuer be wise and temperate.

Temperance, by forbearing to be reuenged, reconcileth our enemies, & by good gouernment, conquers them.

There is nothing in the worlde better then moderation, for by it, the assaults of the flesh are subdued, and the fruits of good life are retained.

Temperance is rich in most losses, confident in all perills, prudent in all assaults, and happy in it selfe.

It is not temperate which is accompanied with a fearefull minde, but that is true temperance, where the hart hath courage to reuenge, and reason power to restrain the hart.

Tempe-

Temperance of it selfe is the treasure of ver-  
tue.

As a man cannot bee temperat if hee be not prudent, so no man can be strong or valiant, if he be not temperat.

Iustice may not be without temperance, because it is the chiefe poynt of a iust man, to haue his soule free from perturbations.

Heroicall vertues are made perfit by the mixture of temperance and fortitude, which seperated, becomes vicious.

A temperate man which is not couragious, quickly becommeth a coward & faint harted.

Temperance is the mother of all dutie and honestie.

It is the property of iustice, not to violate the right of any man, and of temperance, not so much as to offend him.

In temperance, a man may beholde modestie, without any perturbation of the soule.

Temperance compelleth men to follow reason, bringeth peace to the minde, and mollifieth the affections with concord and agreement.

He is woorthy to be called a moderate person, which firmly gouerneth and brideleth (through reason) the vice of sensualitie, & all other grosse affections of the minde.

*Nil*

*VVits Common-Wealth.*

*Nil reperiri potest tam eximium, quam illa  
virtutem, moderatricem animi temperantiam, si  
latere in tenebris, neq[ue] esse abditam, sed in luce.*

*Non potest temperantia laudare is, qui non  
summum bonum in voluptate: est enim tem-  
perantia libidinum inimica.*

**Of Innocencie.**

*Defi. Innocencie is a tower of brasse agai[n]  
slanders, and the onely balme or cure for a  
wounded name, strengthening the conscience,  
which by it knoweth his owne puritie.*

**T** Here can bee no greater good then inno-  
cencie, nor worse euill then a guiltie con-  
science.

The innocent man is happy, though hee be  
in *Phallaris* Bull.

Great callings are little woorth, if the mind  
be not content and innocent.

The hart pricked with desire of wrong, ma-  
keth sicke the innocencie of the soule.

Riches and glory, are broken pillars, but in-  
nocencie are vnmoouing colombs.

Innocencie and Prudence, are two anchor  
that cannot be torne vp by any tempest.

It is the will of God that maketh innocen-



ie mighty and constant.

Innocencie is in some sort the effect of regeneration.

Innocencie is an vprightnesse of life agreeing with reason.

Religion is the soule of innocencie, moouing an vnspotted conscience.

Innocencie is built vpon diuine reason.

Humaine happines, consisteth in innocencie of the soule, and vncorrupt manners.

All innocencie consisteth in mediocritie, as all vice doth in excesse.

Innocencie is a good which cannot be taken away by torment.

Innocency is the most profitable thing in the worlde, because it maketh all things else profitable.

Innocencie, Palme-like groweth in despight of oppression.

The reward of goodnesse and innocencie, is lyfe euerlasting.

Beauty is a flower soone withered, health is soone altered, strength by inconuenience abated, but innocencie is diuine and immortall.

Innocencie is an assured comfort, both in life and death.

As length of tyme diminisheth all things, so innocencie and vertue increaseth all things.

Kings

*V Vits Common-Wealth.*

Kings are happy in nothing more then in innocencie.

The feare of death neuer troubleth the mind of an innocent man.

Age breeds no defect in innocencie, but innocencie an excellence in age.

Innocencie makes kingdoms flourish more then armes.

Innocency being most honest, must of necessity be most profitable, and therefore most desired.

Nature, reason, and vse, are three necessary things to obtaine innocencie by.

*Vt nepenthes herba, addita poculis, omnem inuicij tristitiam discutit; ita bona mens insularibus, omnem vite sollicitudinem abolet.*

*A calumnia non defendit innocentia.*

**Of Kings.**

**Defi.** *Kings are the supreme Governours and Rulers ouer States and Monarchies, placed by the hand of God, to figure to the World his almighty power; if they be vertuous, they are the blessings of their realmes, if vicious, the scourges allotted for theyr subiects iniquities.*

**K**ings haue long armes, and Rulers long reaches.

The maiesty of a Prince, is like the lightning  
from the East, and the threats of a King like  
the noyse of thunder.

Princes are neuer without flatterers to se-  
cure them, ambition to depraue them, desires  
to corrupt them.

It belongs to him that gouerneth, to be lear-  
ned, the better to know what hee doth: vvise,  
to finde out how he ought to doe it: discreet  
to attend and take the opportunitie, and reso-  
lute in the action of iustice, without corrup-  
tion or feare of any; otherwise, hee shall but  
bring paine to his person, and feare and dan-  
ger to his Common-weale.

It is vnprofitable for that Prince to haue the  
victory of the war, which by malice is begun,  
and by pride and fiercenesse is pursued.

It is necessary for Princes to be stout, & also  
rich; that by their stoutnes they may gather  
theyr owne, and by theyr riches repressle their  
enemies.

It is better for a Prince to defende his owne  
Country by iustice, then to conquer anothers  
by tyranny.

That Prince who is too liberall in giuing his  
owne, is afterwards thorowe necessitie, com-  
pelled to be a tyrant, and to take from others  
theyr right.

*VVits Common-Wealth.*

No tyme ought to be accounted happy, be that wherein vertuous Princes doe reigne.

As Princes becomē tyrants for want of riches, so they become vicious through abundance of treasure.

VVhen an vnwoorthy man is preferred to promotion, he is preferred to his own shame.

The Prince that is feared of many, must needs necessitie feare many himselfe.

The vniuersall schoole of all thys world, is the person, the house, and Court of a King.

Couragious and noble Princes, esteeme nothing so precious, as to haue men valiant to defend theyr frontiers, & also wise, to gouern theyr Common-weales.

Princes must not measure things by report, but by the equity of conscience.

It behooueth a Prince or Ruler, to be offhand zealous and godly courage, that hee alwayn shewe himselfe to bee as a strong wall for the defence of the truth: and that he suffer it not to be abused, nor once to fall vnder his hand.

The Princes pallace is like a common fountaine or spring to his Citty or Countrey; whereby the common people, by the cleanness thereof bee long preserved in honesty, or by the impurenesse thereof, are with sundry vices corrupted.

Then

There neuer was any Prince in this world so  
life, in all his actions, but necessitie hath co-  
strained him at one time or other, to alter his  
minde from his first determinate purpose.

A King ought to refraine the companie of  
icious persons, for the euill that they com-  
it in his company, is accounted his.

Rulers doe sinne more grieuously by exam-  
ple then by act: and the greater gouernance  
they beare, the greater account they haue to  
render, that in theyr owne precepts and or-  
dinances they be not found negligent.

Not onely happy, but also most fortunate is  
that Prince, that for rightnes of iustice is fea-  
red, and for his goodnes beloued.

Princes supply much more with the affable  
and gracious answers they giue, then with the  
rewards they bestow.

The greater that a Prince is in power aboue  
other, the more ought he to excell in vertue  
aboue other.

A King ought not to trust him that is coue-  
ous and setteth his minde to get riches, nor  
him that is a flatterer, nor any to whom hee  
hath doone wrong, nor him that is at truce  
with his enemies; for the first will bee wonne  
with golde, the second with promotion, the  
third with desire of reuenge, & the fourth will  
proue

proue a fickle friend.

VVhen Princes most greedily do professe vices, then their enemies are busie in weaving some web of deadly danger.

Princes by charging theyr kingdomes with vniust tributs, procure from theyr subjects wilfull deniall of due & most iust payement.

Hee that possesseth an Empire and knoweth not how to defend it, may loose his possession before he know who offended him.

The office of a Prince of most perfitt pike is to pardon the lyuing, and to bury the dead.

It little profiteth a Prince to be Lord of many kingdomes, if on the other part he become bond-slave to many vices.

Good Princes are more bound to performe that which they promise, then to procure that which they desire.

Princes that are giuen to make search for trifling causes, haue small wisdom in pondering matters of importance.

Great Princes ought to haue a reposed deliberation, and a dilligent execution.

It pertaineth vnto Princes, as much to moderate theyr owne pleasures, as to giue order for matters of importance.

High minds are the shelters of poverry, and Kings seates the sanctuaries for the distressed.

*Maieſtie*

Majestie in a Princes thoughts, gardeth his  
hinde from cowardise, and is the onely priui-  
lege to contempt.

Selfe-loue is not fit for Princes, nor pride an  
ament meete for a diademe.

Kings, as they are men before God, so are  
they Gods before men.

Kings and Princes, doe loose more in the o-  
pinions they hold, then the reasons they vse.

A Princes wordes ought to bee veritie, his  
thoughts pietie, and his deedes clemencie.

It is no lesse discredite to a Prince to haue  
destroyed many of his subiects, then it is to a

physician, to haue killed many of his patients.

The Prince by often pardoning, will make  
man at length ashamed of sinne.

The anger of a Prince is like a fierce thun-  
der-bolt, which feareth all men, and yet hurts  
but fewe.

It is very requisite, that the Prince liue ac-  
cording to that law himselfe, which he would  
haue executed vpon other men.

A King ought to haue as much care of his  
subiects, as of himselfe.

It becommeth a King to take good heede to  
his counsellors, in noting who sooth his lusts,  
and who intend the publique profit, for ther-  
by shall he know the good from the bad.

The

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The misdoings of the Prince, prooueth  
scourge to the Commons.

Vnhappy is that Prince, which esteemes  
himselſe happy, in hauing his Coſſers full of  
treasure, and his counsell full of men of craft  
and euill lyuing.

The strength of a Prince, is the friendship  
and loue of his people.

That King shal best gouerne his realme, that  
raigneth ouer his people as a father doth ouer  
his chyl dren.

The office of a King, is to heare the cry  
and complaint of his people, without excep-  
tion of persons.

Subiects are to theyr king, as the wind is  
to the fire, for the stronger that the wind is, the  
greater is the fire.

So great is the person & dignity of a Prince,  
that in vsing his power and authoritie as he  
ought, hee being heere amongst men vpon  
earth, representeth the glorious estate and  
high maiestie of God in heauen.

It is requisite for all those that haue rule and  
gouernance in a Common-weale, vnder that  
Prince, to know the bounds of theyr estate and  
calling, and the full effect of theyr office and  
dutie, that by executing iustice, they may be  
feared, and by shewing mercy they may be  
admired.



admired and beloued.

It is requisite for Princes to place such men in authoritie, as care least for it, and to keepe them from gouernment that presse forwards to it. For he that desireth it, woulde haue it to make a gaine and commodity thereof, but he that hath it without looking for it, considereth that he is chosen for the necessity of other men, more then for the benefit of himselfe.

Except wise men bee made gouernours, or gouernours be made wise-men, mankind shall neuer liue in quiet, nor vertue be able to defend herselfe.

Hee that would bee a ruler or Gouernour, must first learne to be an obedient subiect, for it is not possible for a proud & couetous minded subiect, to become a gentle and temperate gouernour.

VVhen rule & authority is committed vnto a good man, he doth thereby publish his vertue, which before lay hid; but being committed to an euill man, it ministreth boldnesse & lycence in him, to doe that euill which before he durst not doe.

*Animata imago rex putandus est dei.*

*Nulla fides regni socijs: omnisque potestas  
Impatiens consortis erit.*

## Of Nobilitie.

**Defi.** Nobilitie is a glittering excellencie, proceeding from auncestors, and an honour which cometh from an auncient linage and stocke, it is also a praise, that proceedeth from the assests of our elders and fore-fathers; & of this noblesse there are three sorts, the first breedeth from vertue and excellent deeds, the second proceedeth from the knowledge of honest discipline and true sciences, the third, cometh from the scutchyons and armes of our auncestors, or from riches.

**T**itles of honour are nothing woorth, if the life of the party be bad.

Nobilitie is best continued by that convenient meanes whereby it rose.

Hee is not to be helde for noble that loveth much, but he that giueth much.

It is requisite for him that is noble borne, to take heede of flatterers, for they will be ready dailie to attend his person for profit sake.

Howe euer men rise in degree, let them still be lowlie in minde, for theyr humilitie may raise them when Fortune hath deprest them.

Nobilitie is a title quicklie lost, for if riches

forlake it, or vertue abandon it, it straightway becometh as a thing that had neuer bin.

VVhatsoever thy Father by his worthinesse hath deserued, belongs not to thee, it is thine owne deserts that must make thee noble.

He that defendeth his country by the sword, deserueth honour, but he that maintaineth it in peace, meriteth more honor.

The nobilitie which wee receiue from our suncestors, because it commeth not from our selues, is scarcely to be counted our owne.

To come of noble parentage, and not to bee endued with noble qualities, is rather a defamiation then a glory.

Noble persons haue the best capacities, for as *Cicero* saith, whether they giue themselves to goodnes or vngraciousnes, they do in eyther of them so excel, as none of the common sort of people can come any thing nee them.

True nobilitie consisteth not in dignitie, lynage, great reuenues, lands, or possessions, but in wisdom, knowledge, & vertue, which in man is verie nobilitie, & that nobilitie bringeth man to dignitie.

Glorie, honour, nobilitie and riches, are vn-to some men cloakes of malicioufnes.

True nobilitie, is knowne by bounty, valure, and curtesie.

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True nobilitie is not after the vulgar opinion of the cōmon people, but it is onely the praise and furname of vertue.

*Omnes boni semper nobilitati fauimus.*

— *Nobilitas sola est atq; vnica virtus.*

Of Honour.

Defi. Honour is a passion of the soule, and mighty desire, naturally desired of all creatures; yet many times mistaken, by acquaintance with vertue.

**H**ONOUR is the first step to disquiet, and dominion is attended with enuie.

Honour and glory laboureth in mistrust, & are borne Fortunes bond-slaves.

The faith of a Knight, is not limited by re-  
lue, but by honour and vertue.

Honour lost, bids farwell to hope.

Honour is the fruite of vertue and truth.

Honour, glory, & renowne, is to many persons more sweet then life.

The higher honour is seated by vertue, the greater is his fall being ouerthrowne by vice.

Honor ought rather to be given vnto a man for his vertue, then for his riches.

Men perfectly wise, care little for worldly  
honour.

honour.

VWhere men are honored for their wealth, there wisdom & vertue are little regarded.

It is a verie honorable, excellent, and praiseworthy part for a man of honour, to ioyne to his high office & calling, the vertue of affabilitie, lowlinesse, tender compassion and pittie, fortherby he draweth vnto him, as it were by violence, the hearts of the multitude.

The greater the persons be in authoritie that commit an offence, the more foule and filthy is the fault.

It better becommeth a man of honour to praise an enemy then his friend.

Happy is that Country, whose Captaines are gentlemen, & whose gentlemen are Captains.

Honour is no priuiledge against infamy.

There is no greater honour then quiet, nor no greater quiet then content.

A man ought not to think it honor for himselfe, to heare or declare the newes of others, but that others shoulde declare the vertuous deedes of him.

To attaine to honour, wisdom is the poalestarre, and to retaine it, patience is necessary.

The next way to liue with honour and dye with praise, is to be honest in desires, and temperate in our tongues.

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The conditions of honour are such, that she enquireth for him she neuer sawe, runneth after him that flies from her, honours him that esteemes her not, demaundeth for him that wills her not, giueth to him that requires her not, and trusteth him whom she knoweth not.

Noble men, enterprising great things, ought not to imploy their force as theyr owne mind willeth, but as honour and reason teacheth.

High & noble harts which feelee themselves wounded, do not so much esteeme their owne paine, as they are angry to see their enemies reioyce.

The Captaine which subdueth a cuntry by entreatie, deserueth more honour then he that ouer-commeth it by battaile.

Honour without quiet, hurteth more then it doth profit.

Honor is a high conceit, and fortune is ever friend vnto a forward mind.

He that regards his reputation, must second all things to his honour.

The heauens admit but one sunne, and high places but one commaunder. Men in authoritie are eyes of estate, according to vvhose life euery priuate man applieth his manner of hyung.

It is better to perrish with high desires, then

to live with base thoughts.

It is not the place that maketh the person,  
but the person that maketh the place honour-  
able.

There is more honor purchast in pleasuring  
a foe, then in reuenging a thousand iniuries.

Honour is brittle, and riches are blossoms,  
which euery frost of fortune causeth to wi-  
ther.

Noble minds prefer honor before conquest.

VVhere the martiall minde is instructed in  
philosophie, there prowesse strengthened  
with policie proues best honourable.

Better it is for the honourable to be praysted  
for many foes soild, then for many barnes sild.

A man hauing honor, and wanting wisdom,  
is like a faire tree without fruite.

Such as couet to excell in hopour, must la-  
bour to exceed in vertue.

VVhere hate beares soueraintie, honor hath  
no certaintie.

*Exiguum nobis vite curriculum natura circū-  
scripsit, sed honoris cursus sempiternus.*

*Is bonos videri solet, qui non propter spem futu-  
ri beneficij, sed propter magna merita claris viris  
desertur, et datur; estque non inuitamentum ad  
tempus, sed perpetuae virtutis praeuium.*

OF

## Of Liberalitie.

**Defi.** *Liberality is an excellent vse of those benefits which God putteth into our hands, for the succouring of many, which vertue is altogether ioyned with iustice, and ought to be guided by moderation and reason.*

**B**ounties best honour is to help the poor, & happines to liue in good mens thought.

True bounty is neuer tyed vnto respect.

Liberality is approoued by two fountains, the one is a sure iudgement, the other is an honest fauour.

That man is onely liberall, which distributeth according to his substance, and where it is most needfull.

The whole effect of bounty is in loue.

Liberalitie taketh his name of the substance of the same person from whence it proceedeth, for it consisteth not in the qualitie or quantity of the things that be giuen, but in the true and naturall disposition of the giuer.

Bounty is natures chiefest ornament.

To hurt thy selfe to doe thy neighbor good, is indiscretion in most degrees.

VVho giues, let him bestow his gifts to good  
and



and godly ends.

Hee winnes his neighbours hart that helps  
him in his neede.

That bounty is the best and most approued,  
that without perrill of renowne is past.

Who in theyr bountie doe begin to want,  
all in theyr weakenes finde theyr friends &  
bes.

Gifts makes beggers bold, and he that lends,  
must loose his friend, or els his mony without  
neede.

What-soeuer may bee giuen without thy  
detrimēt, that freely to a stranger maist thou  
lend.

Bountie hath open handes, a zealous hart, a  
constant sayth in earth, and a place prepared  
in heauen.

He neuer giues in vaine, that giues in zeale.  
As Gods mercy exceedeth his workes, so  
both mans charitie exceed all other his ende-  
uours.

They that be liberall, doe with-hold or hide  
nothing from them whom they loue, whereby  
loue increaseth, and friendshippe is also made  
more firme and stable.

As liberalitie maketh friends of enemies, so  
pride maketh enemies of friendes.

A liberal minded man can neuer be enuious.

Boun-

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Bountie, for giuing fraile & mortall things,  
receiues immortall fame for his reward.

The deedes of the liberall, doe more profit  
the gyuer, then benefit the receiuer.

Liberalitie in a noble minde is excellent,  
although it exceede in the terme of measure.

Hee is liberall that delighteth more in  
nowne then in treasure.

Liberalitie bestowed vppon flatterers, dooth  
not onely perriish, but is spoyled & deuoured.

A liberall hart causeth beneuolence, though  
some-times through mis-fortune, abilitie be  
wanting.

It is a token of righteousness to acknowledge  
heauens liberality, and to giue praises to God  
for so great benefits.

Liberality, when it lauisheth out of reason, is  
called prodigality, and beeing nothing well  
extended, it purchaseth the name of con-  
fousnesse.

The office of liberalitie, consisteth in giuing  
with iudgement.

Hee is called a liberall man, which according  
to his reuenues giueth freely, when, vvhether,  
and to whom he should.

King *Anaxilaus* beeing asked what was the  
best property in a King, answered, to let no  
man excell him in liberalitie.

*Extra fortunam est quicquid donatur amicis:  
quas dederis solas semper habebis opes.  
liberalitate qui utuntur beneuolentiam sibi co-  
lent, et (quod aptissimum est ad quiete vi-  
dum) cbaritatem.*

## Of Benefits.

*Benefits are those good turnes which are  
receined, eyther by desert or without desert,  
tending to our happines of life, or amending  
of manners.*

Tis great commendation in the giuer, to  
bestow many benefits vpon him which de-  
sireth well, and desireth nothing.

He that mindeth to giue, must not say, vwill  
you haue any thing.

If thou promise little and performe much, it  
will make thy benefits to be the more thank-  
fully receiued.

Hee that knoweth not how to vse a benefit,  
both vnjustly aske it.

He receiueth a benefit in the giuing thereof,  
which bestowes his gift on a worthy man.

Hee selleth his liberality, that taketh many  
benefits.

He that giueth often, teacheth to render soon  
what

*VVits Common-wealth.*

what againe at the last.

He bindeth all men by his benefits which bestoweth them vpon such as doe well defend them.

The liberall man doth daily seeke out occasion to put his vertue in practise.

The memory of a benefit doth soone vnbay away, but the remembrance of an iniurie sticketh fast in the hart.

The vnthankfulnesse of one man, ought not to hinder our liberalitie towards other men.

As the Moone dooth shewe her light in the world, which she receiueth from the sunne, so we ought to bestowe the benefits received of God, to the profit and commoditie of our neighbour.

Though the gyuer make neuer so much hast, yet his benefits come too late, if they haue once been asked for.

It is double griefe to aske that againe which we haue once obtained.

*note* Thys is a lawe that should bee observed betwixt the giuer & the receiuer, the one should straight-way forget the benefit bestowed, and the other should alwayes haue it in remembrance.

It becommeth him to holde his peace that gyueth a rewarde, farre better then it becommeth

Let him to be silent that receiueth a benefite.

See that doth thankfully receiue a benefite,  
which hath paid the first pention thereof already.

He that thinks to be thankfull, doth straight-  
way thinke vpon recompence.

That gift is twise double to bee accepted of,  
which commeth from a free hande and a libe-  
rall hart.

As gyuing and receiuing of benefites are con-  
trary one to another, so the one is much more  
often vsed then the other.

It behooueth a man in receiuing of benefites  
to be thankfull, though he want power to re-  
quite them.

A vertuous hand is not bound to make the  
tongue a foole.

A benefite well giuen, recouereth many los-  
ses.

The good will of the giuer, and not the va-  
lue of the gift is to be regarded.

The remembrance of a good turne ought  
to make the receiuer thankfull.

Hee is a conquerer which bestoweth a good  
turne, and he vanquished which receiueth it.

*Nec aurum, nec argentum, nec quicquam eorū,  
ne excipiuntur beneficium est, sed eius qui tri-  
buit animus.*

*Beneficium nec in puerum, nec in senem, confe-  
rendum*

rendum est: in hunc quia perit antequam res  
referenda detur opportunitas, in illum quia  
meminit.

## Of Curtesie.

Defi. Curtesie is a vertue which belongeth  
to the couragious part of the soule, whereby we  
are hardly mooued to anger, her office & u-  
tie is to be able to support and endure pain-  
ly, those crymes which are layd vpon her; as  
to suffer herselfe to bee basely carried to re-  
uenge, nor to bee too easily spurred to wrath,  
but to make him that possesseth her, milde &  
gentle, and of a staied and settled minde.

**C**urtesie in maiestie bindes affection in de-  
tie.

As the tree is knowne by his fruite, the gold  
by the touch, and the bell by the sounde, so is  
a mans birth by his beneuolence, his honour  
by his humilitie, & his calling by his curtisie.  
Many more were the enemies that Caesar  
pardoned, then those he ouer-came.

The noblest conquest is without bloodshed.  
It is for Scilla, Tiberius, Caligula, and Nero  
to kill, for Augustus, Titus, and Traian to pa-  
don.

Theodorus

*Theodosius* gaue euery Citty he besieged, ten dayes respite to consider, yeelding the meanes of his mercy before he exemplified his iustice.

Curtesie bewaileth her dead enemies, and cherisheth her liuing friends.

*Narjes*, the night before he fought with his enemies; wept in the temple.

The curteous man reconcileth displeasure, befroward vrgeth hate.

*Ferdinando* king of Spaine, was wont to say, that proude looks loose harts, but curteous words winne them.

Curtesie couereth many imperfections, and preventeth more dangers.

The Lion which was cured by the Romaine slave, would not deuoure him; and natures best grace is the order of curtisie.

Kinde & curteous speech putteth down displeasure.

*Alexanders* curtisie to *Roxana*, wonne her loue, and *Neros* crueltie to his mother, cost him his lyfe.

It is a true token of nobilitie, & the certaine marke of a gentleman, to be curteous to strangers, patient in iniuries, and constant in performing what he promiseth.

As the peg straineth the Lute strings, so curtisie stretcheth the hart strings.

*The-*

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*Themistocles* was so full of curtesie, that he neuer entred the market-place without saluting every Cittizen by his name, or some other office of curtesie.

Curtesie is that vertue wherby a man easily appeaseth the motions & instigations of the soule, caused by choller.

Curtesie draweth vnto vs the loue of strangers, and good lyking of our owne Countrymen.

Curtesie standeth in steade of a moderate temperance of the spirit, decking a man with mildnesse, and generositie.

He that is milde and curteous to others, receiueh much more honour then the party whom he honoureth.

They lye (saith *Cicero*) who say, that a man must vse crueltie towards his enemies, estimating that to be an arte only proper to a noble and couragious man.

Mildnes and curtesie are the charracter of an holy soule, which neuer suffereth innocencie to be oppressed.

*Plato* saith, it becommeth a noble and strong man to be both couragious & curteous, that he may chastice the wicked, and pardon what neede requireth.

Common curtesie is no curtesie, to be kind



to all, is to be kinde to none, & who so is most generall, can neuer be at any time perticuler.

The rigor of discipline directing curtesie, & curtesie directing rigor, the one will set forth and commend the other; so that neither rigor shal be rigorous, nor curtesie dissolute.

As it belongeth to the sunne to lighten the earth with his beames, so it pertaineth to the vertue of a Prince, to haue compassion & be curteous to the miserable.

*Homines ad deos, nulla re propius accedunt, quam salutem hominibus dando.*

*Satis est homines imprudentia lapsos non exigere: Urgere vero iacentes; aut precipitantes impellere certè est inhumanum.*

## Of Iustice.

*Defi.* Iustice is godlines, and godlinesse is the knowledge of God: it is moreouer in respect of vs, taken for an equall discription of right and of Lawes.

I Vstice allots no priuiledge to defraude a man of his patrimonie.

Iustice is a vertue that giues euery man his owne by euen portions.

VVhat the Gods deser, they take not away.

M

Delay

*VVits Common-wealth.*

Delay in punishment, is no priuiledge of pardon.

Iustice is the badge of vertue, the staffe of peace, and the maintenaunce of honour.

It is a sharpe sentence that is giuen without iudgement.

Such men as liue iustly, must needs die honestly.

He is daily condemned, that liues alwayes in feare of iudgement.

Good mens eares, are alwaies open to mens prayers.

Not the paine, but the cause maketh the martyr.

Happy is the punishment by the which we passe into greater perfection.

The office of a Iustice, is to be giuen for merite, not for affection.

That pardon is wicked, which bringeth with it the hazard of a Country.

A publique fault ought not to suffer a leene punishment.

That which is common to all, ought not to be intollerable to any.

Iustice and order, are the onely preserues of worldly quietnes.

Iustice is the Mistris of vertues, the nurse of fortitude, for which kings be, and by which

Kings

Kings rule.

A good Iudge, is true in worde, honest in thought, and vertuous in his deede; without feare of any but God, without hate of any but the wicked.

There he saith *Tully* two kinds of iniustice, the one is, of such as doe wrongfully offer it, and the other is of those, who although they bee able, yet will they not defende the wrong from them vnto whom it is wickedly offered.

Hee that politiquely intendeth good to the Common-weale, may well be called iust, but he that practiseth onely for his owne profit, is a vicious and wicked person.

Too much licence in punishmēt, is the cause of too much hatred.

We ought to obey the Iudge, though hee be corrupt, after the example of *Socrates*, who said; that although he were vniustly cōdemned, yet it were better for him to die, then open iustice should be violated.

A good Magistrate, may be called the Phisition of the Common-weale.

*Romulus* appointed no punishment for Parricides, because he supposed, that no such villanie could be in his Common-weale.

The Iudge that vseth iustice, cannot chuse but be both beloued and feared.

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He is a good Iudge, that knoweth how, and where to distribute.

He that flieth iudgement, confesseth himselfe to be faultie.

The Iudge himselfe is condemned when the guiltie person is pardoned.

As a Physition, cannot see euery secret griefe but vppon reuealement may apply a curable medicine for a hidden disease, so many can discover a mischiefe which the Magistrate seeth not, but the Magistrate alone must remedy the same.

A Iustice ought to doe that willingly which hee can doe, and deny that modestly which he cannot doe.

As there is no assurance of faire weather till the skye bee cleere from clowdes, so there can bee in no Common-wealth a grounded peace and prosperitie, where there is not reformers to finde out offences, as well as Magistrates to punish offenders.

Iustice is a diuine and celestially vertue, which if men would imbrace, they might liue quietly from troubles, and happily, to their harts desire.

Phylosophers make foure sorts of iustice, the first celestially, the second naturall, the third ciuill, the fourth iudiciall.

*Celestiall*

Celestiall iustice, is perfect consideration, & dutifull acknowledging of God.

Naturall iustice, is that which al people haue in themselves by nature.

Ciuill iustice, is that which is made either by Lawes of nature, the statutes of the people, the consultation of Senators, the deuice of Princes, or the authoritie of graue and wise men.

Iudiciall iustice, depends vppon lawes made for the commoditie of a Common-weale.

Iustice is a measure which God hath ordained amongst men vppon the earth, to defend the feeble from the mighty, the truth from falshood, and to roote out the wicked from among the good.

None delighteth in iustice more the the iust man.

Euery man in generall loueth iustice, yet they all hate the execution thereof in particular.

It is a poynt of small wisedome, to commit the authoritie of iustice into the handes of an vnjust man.

All that is done by iustice is well doone, but whatsoever is doone without iustice, is euil.

Fortitude without wisedome, is but rashnes, wisedome without iustice, is but craftinesse, iustice without temperance is but crueltie:

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temperance without fortitude, is but san-  
nesse.

Equitie iudgeth with lenitie, lawes with ex-  
treamitie.

Hatred, loue and couetousnes, causeth Iud-  
ges oftentimes to forget the truth, & to leaue  
vndone the true execution of their charge.

It is better for a man to iudge after lawe and  
learning, then after his owne minde & know-  
ledge.

Hee is an vniust Iudge, that is carried away  
in giuing iudgement eyther by enuie or fauor.

It is better for a man to bee made a Iudge a-  
mong his enemies then among his friends, for  
of his enemies he should make one his friend,  
but among his friends he should make one his  
enemie.

Couetousnesse and wrath in Iudges, is to be  
hated with extreame detestation.

Euery Iudge sitting in iudgement, ought to  
minister iustice according to the cause, & not  
according to his owne affection.

*Iusticia sine prudentia plurimum poterit; sed  
iustitia nihil valebit prudentia.*

*Tocius iustitia nulla est capitalior pestis, quam  
eorum qui tum, dum maxime fallunt, id agunt  
vt boni viri videantur.*

## Of Lawes.

**Defi.** The law is a singular reason imprinted in nature, commanding those things that are to be done, and forbidding the contrary: it is devided into two parts, that is, the lawe of nature, and the law written; the law of nature is a sence and feeling which euery one hath in himselfe and in his conscience, whereby he discerneth between good & euil, as much as suffiseth, to take fro him the cloake of ignorance, in that he is reprobued euen by his own witnes. The lawe written, is that which is devided into diuinitie and ciuilitie, the first teaching manners, ceremonies, and iudgements, the latter, matters of policie and gouernment.

**T**HE vertues of the Law, are foure, to bear sway, to forbid, to punish, and to suffer.

The precepts of the law may bee cōprehended vnder these three poynts: to liue honestly, to hurt no man wilfully, and to render euery man his due carefully.

Whatsoever is righteous in the law of man, the same is also righteous in the lawe of God. For euery law that by man is made, must alwaies be consonant to the law of God.

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A fault is farre greater in the plaintife then in the defendant.

The Lawe saith *Cicero*, is a certaine rule proceeding from the minde of God, perswading that which is right, and forbidding that which is wrong.

A plaine matter needeth but a small tryall. Custom maketh euery vice seeme a vertue.

Euill Iudges, doe most commonly punish the purse and spare the person.

Iudges ought to dispatch with speed, & answer with patience.

Lawe and wisdom are two laudable things, for the one concerneth vertue, and the other good conditions.

The Lawe was made to no other end but to bridle such as liue without reason or Law.

Custom, vse, and exercise in good things, brings a man to vertue, and vertue brings a man to perfection.

VVhere good Lawes and order is, all things prosper with good successe.

Euery good Lawe, is ordained to the health of the soule, to the fulfilling of the Lawes of God, to induce the people to shun euil desires, and to cause them to become fruitfull in good and vertuous workes.

A true and faithfull hart, standeth more in



we of his superior whom he loueth for feare,  
then of his Prince, whom he feareth for loue.  
Hee that knowes not howe to rule, deserues  
not to raigne.

To restraine punishment, is a great error in  
gouernment.

It becommeth not a Law-maker to bee the  
law-breaker.

Those Countreyes must needs perrish, where  
the common lawes be of none effect.

*Plato* sayth, that those Citties in which there  
are no seuerer Lawes for the punishing of sin,  
are rather to bee counted forrests for mon-  
sters, then places habitable for men.

The first erecter of the Romaine walls, was  
*Romulus*, yet Rome was nothing so much  
bounde vnto him for enuironing of her sayre  
buildings with strong bulwarks, as in appoin-  
ting offices, orders, and lawes among the peo-  
ple, to gouerne them in peace & prosperitie.

King *Licurgus*, went into voluntarie exile,  
to the end his good lawes shoulde haue long  
continuance among the Lacedemonians.

Fourre things belong to a Iudge, to hear cur-  
teously, to answer wisely, to consider sober-  
ly, and to giue iudgment without partialitie.

A man ought to leue his Prince loyallie, to  
keepe his lawes carefully, and to defend his  
country

country valiantly.

Orators are destroyers of customs, & Phisitions enemies to health.

Chiefely three are to be obeyed & reuerced, one God, one King, one law.

Foure customs are more pleasant to be recounted then profitable to be followed; The liberties of neighbours, the gallantries of women, the goodnes of wine, and the mirth and ioy at feasts.

Lawes are like Spiders webs, which catch the small flyes, & let the great break through.

It is impossible for Lawes to bee fostered, where securitie is chiefly fauoured.

Great Lawyers can quickly discern great mischiefes.

Happy were those dayes, whē Basil the Emperour of Constantinople came to his iudgement seat, and found neither party to accuse, or defendant to aunswere.

The Lawyer that pleades for a mighty man in a wrong matter, must eyther forgoe the truth, or forsake his clyents friendship.

The most necessary law for a Cōmon weale, is, that the people among themselves haue in peace and concord, without strife or dissension.

A Law-maker, ought to be godly, learned, and

nd wife, & such a one as hath been subiect to  
ther lawes himselfe.

Lawes doe vex the meaner sort of men, but  
the mighty are able to withstand them.

The Law is a strong and forcible thing, if it  
get a good Prince to execute it.

Where might comes in place, there right  
can beare small rule.

An euill Lawyer doth subuert good Lawes.

The law that is perfect & good, would haue  
no man either condemned or iustified, vntill  
his cause were both thoroughly heard & vn-  
derstood as it ought.

An euill law is like the shadowe of a clowde,  
which vanissheth away so soone as it is seene.

Through many demurs much law is altered.  
Lawlesse Lords doe line as they list.

The crowne of the good, is reason, and the  
scourge of the wicked is the law.

VVise men liue not after the lawes of men,  
but after the rule of vertue.

Extreame Law, is extreame wrong.

Loue all men, be subiect to all Lawes, but o-  
bey God rather then men.

*Quid faciant leges, vbi sola pecunia regnat?*

*Aut vbi paupertas vincere nulla potest?*

*Turpe reos emptâ miseris defendere lingua:*

*Non bene selecti iudicis arca patet.*

## Of Counsaile.

*Defi. Counsaile is a most holy thing, it is the sentence or aduise which particularly is giuen by euery man for that purpose assembled: as the key of certaintie, and the end of all doctrine and study.*

**T**Here is no man so simple but hee can giue counsaile, though there be no neede, and there is none so wise himselfe, but hee will be willing to heare counsaile in time of necessity.

It is the most easie thing in the world to giue good counsaile to another man, and the hardest for a man to follow the same himselfe.

Take no counsaile of a man giuen wholly to the world, for his aduice will be after his own desire.

Make not an enuious man, a drunkard, nor him that is in subiection to a woman, of thy counsaile, for it is vnpossible for them to keep close thy secrets.

A wise man ought to take counsaile, for feare his owne will ouer-come his wit.

VVhosoeuer he be that giueth good counsaile to another man, profiteeth himselfe thereby.

Good

Good counsaile, may properly be called the beginning and ending of euery good worke.

It is requisit for a man to consult and determine of all things with himselfe, before he ask the counsaile or aduise of his friend. *nota*

He that doth nothing without good aduise, neede not repent him after the deede.

It is better to prefer the stedfast counsaile of aduised policie, then the rash enterprise of marketplace boldnesse.

Counsaile dooth more harme then good, if the giuer thereof be not wise, and he which receiveth it very patient.

Counsaile is a sweet conserue, and aduise the purest auditor; happy is he that is wary by other mens harmes, and such are most miserable that are wise by theyr owne woes.

Counsaile is to be gyuen by the wise, and the remedy by the rich.

In counsailes we must be hard to resolue, & constant to performe.

He that vseth many counsailes, is not easilie deceived.

As it is the part of a wiseman, wisely to consult and gyue counsaile, so it is the dutie of a warie man, heedfully to conceiue, & vprightly to iudge.

He is most happy, which is indued with that discre-

*Wits Common-Wealth.*

discretion, that in all extremities he can give himselfe that counsaile which is profitable.

It is an easie thing for a man being in health to give counsaile to him that is sicke, but it is hard for the sick to follow counsaile.

The greatest benefit that one friend can doe vnto another, is in waighty matters to succor him with good counsaile.

*Parui sunt foris arma nisi est consilium domi.*

*Non viribus, aut velocitatibus, aut celeritate corporum, res magnae geruntur, sed consilio, auctoritate et prudentia.*

**Precepts and Counsels.**

**Defi.** Precepts, are many rules, orders, or methods, which by instruction leades vs either to good conuersation, or to happines of life, being grounded vpon the grace of God and his word.

**G**ive daily vnto God praise for his benefits bestowed vpon thee, and cease not to desire that his mercies may be more augmented towards thee.

If thou talke, keepe measure in thy communication; for if thou be too brieft, thou shalt not be wel vnderstood: if too long, thou shalt be

be troublesome to the hearer, and not well borne in minde.

Desire not to dwell neere vnto a rich man, for it will make thee couetous.

Better is an honest man poore, then a wicked man rich.

A curious eye doth couet to repent.

Be rather diligent in deed then in word.

Reason subdues incessant misery.

Thanks waxeth old as soone as gifts are had in possession.

Time doth discover ages what they be.

A sacred thing is counsaile in mishap.

Silence dooth beautifie chaste womanhood.

Desire not to keepe company with him that knoweth not himselfe.

VVhere sensuality raigneth, reason taketh no place.

It is better to seeke and not to finde, then to finde and not to profit.

Hee that looketh for profit, must not flye from labour.

Honor iudgeth with patience.

Mocke no man in his misery, but take heede by him how to auoide the like misfortune.

Neuer thinke that profitable which is vnhoonest to be done.

VVorship gentlenes, and hate crueltie.

Pegin

*VVits Common-wealth.*

Begin nothing before thou know how to finish it.

Refraine from vice, for vertue is a precious garment.

Thinke that the weakeſt of thyne enemies is ſtronger then thy ſelfe.

Uſe thyne eares more then thy tongue.

Be mery without laughter, for much laughter is a manifeſt ſigne of folly.

Deſire not that of another which thou thy ſelfe being asked wouldeſt deny.

Gyue no vaine or vnmeet gyfts, as armour to a woman, bookes to a plow-man, or netts to a ſtudent.

If thou beſtow a benefit, keepe it ſecret, but if thou receiue any, publiſh it abroad.

Gyue at the firſt asking, for that is not freely gyuen which is often craued.

Be ſober in thy lyfe, and replenish thy hart with wiſedome.

Experience is a good chaſtiſement.

If thou mayſt not cleerely ſcape out of perill, chooſe rather to die honeſtly, then to live ſhamefully.

Take in good woorth what-ſoeuer happeneth, and vpbraid no man with his miſery.

Refraine from couetouſnes, and thine elme ſhall proſper.

*Eſtreme*



Esteeme him as much that teacheth thee  
one word of wise dome, as if he gaue thee gold.

Labour not to informe him that is without  
reason, for so shalt thou make him thine ene-  
mie.

Be neither hastie, angry, nor wrathfull, for  
they be the conditions of a foole.

Feare to hazard that for the gaine of a mo-  
mentarie pleasure, which being once lost, can  
neuer be recovered.

Esteeme not a fading content before a per-  
petuall honour.

Feare to commit that which thou oughtest  
to feare.

Apparrel thy selfe with iustice, and cloth thy  
selfe with chastitie, so shalt thou be happy, &  
thy works prosper.

Forget not to giue thanks vnto them that  
instruct thee in learning, nor challenge vnto  
thy selfe the praise of other mens inuentions.

Endure patientlie the wordes of correction,  
though they seeme grieuous vnto thee.

Apply thy selfe so now in vertue that in time  
to come thou maist be praised.

Attempt not two things at once, for the one  
will hinder the other.

Be not slack to recompence them that haue  
doone thee good.

*VVits Common-wealth.*

Contrarie causes yeeld contrarie effects.

It is far better to die repentant then to lyue dishonest.

A souldiour ought to talke pleasantly at the table, and fight valiantly in the field.

To iniurie men which deserue wel, is a point of cowardise.

Forraine fauours are domesticall treasures.

Victorie shoulde not thirst after blood, nor the gaine of a conquest induce a Captaine to crueltie.

Tis better to be too much forward then too much negligent.

Let thy loue hang on thy harts bottom, not on thy tongues brim.

It is neuer too late at any time to resort vnto goodnes, nor too timely to preuent mischief.

To know how to obey, and to knowe howe to commaund, differeth, for the one cometh by nature, the other by long experience.

VVords which are superfluous, doe greatlie deface the authoritie of the person.

Tell not thy mind to euery man, be indebted to no man, be friend to few men, be courteous to all men, let thy wit be thy friend, thy minde thy companion, thy tongue thy seruant.

Let vertue be thy life, valure thy loue, honor thy fame, and heauen thy felicitie.

Admonish thy friends secretly, & praise the  
openly.

It is a corrupting of the good, to keep com-  
panie with the euill.

Men are not perswaded to liue well by faire  
words, but by vertuous deedes.

Be not led away with euerie newe opinion,  
for it is the onely way to bring thee to error.

Let not thy liberalitie exceede thine ability.

It is better to be cut with a quicke answer,  
then to be clawed with a mild speech.

Let not the eye goe beyond the eare, nor the  
tongue so far as the feete.

That comfort is vaine which takes not away  
the griefe.

To a minde afflicted with great sorrowes, the  
best remedy is to deferre counsaile, vntill the  
partie be more apt to receiue consolation.

It is better for thee to bestowe a benefite on  
thine enemye, then to enter into bond for thy  
friende.

Choose rather to liue solitarie, then in the  
companie of wicked women.

Beware of pride in prosperity, for it wil make  
thee impatient in time of aduersitie.

Neyther suffer thy handes to worke, thy  
tongue to speak, nor thine eares to heare, that  
which is filthy and euill.

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In suddaine perils, it needeth not to vse long  
and delayed counsailes.

Be affable and curteous in youth, so that  
thou be beloued and honoured in age.

He that will not at the first hand by counsell  
good cheape, shall at the second hand by re-  
pentance deere.

Contemne not the counsaile of thy friends,  
nor reiect not the aduise of thy kinf-folks, pre-  
fer not thine owne wit before the wisdom of  
thine auncestors, nor leane not to wilfulnesse,  
least had I wist happen too late.

Be not secure, least want of care procure thy  
calamitie, nor be not too carefull, least per-  
sue thoughts oppresse thee with miserie.

It is more safetie for Princes, to haue pa-  
ience to heare their owne errors, then to giue  
heed vnto such as report other mens defects.

Speake no more to a stranger in private than  
thou wouldest haue publickly knowne.

Comfort in miserie is a double help.

VVhere there is diuision, there is confusion.

Cast not thy credit on another mans chance.

Bridle thy affections with reason, and mor-  
tifie thy minde with modestie.

Cast whisperers and tale-bearers soorth of  
thy company.

Bring vp those children in learning, that  
thou

thou louest best.

Be alwaies one to thy friende, as well in ad-  
uersities as in prosperitie.

Giue place to thy betters and elders.

VVhen thou doost amisse take better coun-  
saile.

Mourne not for every thing, for that vwill  
shorten thy dayes.

Behold thy selfe in a looking-glasse, and if  
thou appeare beautifull, doe such things as  
become thy beautie, but if thou seeme foule,  
then performe with good manners, the beau-  
tie that thy face lacketh.

Chuse thy wife rather for her wit and mode-  
stie, then for her wealth and beautie.

Tarrie alwaies for a time conuenient.

Keepe whatsoeuer thy friende committeth  
vnto thee, as carefully as thou wouldest keep  
thine owne.

Keepe secret thy mishap, least thyne enemy  
waxe ioyfull thereat.

Let the loue of thy Parents neuer be forgot-  
ten, but shew thy kindnes towards the when  
soeuer they require it.

If thy parents wax poore, supply their want  
with thy wealth; if froward with age, beare  
patiently with their imperfections.

Honour them that haue deserued honour.

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Liue and hope, as if thou shouldest die immediatlie.

Neuer praise anie vnworthy person because he hath worldly wealth.

Tell no man afore-hande what thou intendest, for if thou speed not in thy purpose, thou shalt be mocked.

Take not thine enemy for thy friende, nor thy friend for thine enemy.

Neuer wish for those things which cannot be obtained.

Rather choose to purchase by perswasion, then to enioy by violence.

Striue not in wordes with thy parents, although thou tell the truth.

Attempt nothing aboute thy strength.

Above all things, be willing to worship God, and carefull to keepe his lawes.

Moderate thy lust, thy tongue, & thy belly.

Slaunder not them that be dead.

As neere as thou canst for thine owne quiet, marrie with her that is thy equall in wealth.

Couet not to come by riches through false dealing.

First vnderstand the truth, before thou meddle in others mens matters.

Neyther flatter nor chide thy wife before him that is a stranger.

Be ready to yeeld to that which is reason.

Bee vertuous and liberall, so shalt thou stop the mouth of the slaunderer, or else the eares of them that heare him.

Desire God at the beginning of thy works, that thou maist through his helpe bring them to a good conclusion.

Haunt not too much thy friends house, for feare hee waxe weary of thy often comming, neyther be too long absent, for that ingendereth suspition of thy true friendship.

Vse meane and measure in all thy actions.

Bee patient in tribulation, and giue no man cause to speake euill of thee.

Affirme nothing for certaintie, before thou fullie know the truth.

Measure thy pathes, and marke what vway thou walkest, so shalt thou bee sure to passe in safetie.

If thou wilt lue with praise & die with glorie, gouerne thy life by vertue, and bee circumspect in all thy actions.

Instruct thy children in learning, and be not mooued with anger for euery small fault.

Trust not too much to time, for it suddainly deceueth him that trusteth too much therto.

Neuer care for hearing of such things as belong not vnto thee.

Giue

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Giue to a good man, and hee will requite it,  
but if thou giue to an euill man, hee will aske  
more.

Flie from the filthy pleasures of the flesh, as  
thou wouldest flie from the sting of a serpent.

Receiue not the gifts that an euill minded  
man doth proffer vnto thee.

If thou intend to doe any good, defer it not  
till the next day, for thou knowest not what  
chance may happen the same night to prevent  
thee.

If thou intende not to doe good, yet at the  
least forbear to doe euill.

Giue not thy selfe to pleasure and ease, for  
if thou vse thy selfe thereto, thou shalt not be  
able to sustaine the aduersitie which may af-  
terward happen.

To a man full of questions, make no an-  
swere at all.

Take good heede at the beginning to what  
thou graintest, for after one inconuenience  
another followeth.

If thou doubt in any thing, aske counsaile of  
wise men, and be not angrie although they re-  
prooue thee.

Giue no credite to that man which saith he  
loueth the truth, and yet followes it not.

Liue with thine vnderlings as thou wouldest  
thy



thy betters shoulde liue with thee, and doe to  
all men as thou wouldest be done vnto.

Boast not of thy good deeds, least thy euill  
be also laide to thy charge.

Perform thy promise as iustly as thou woul-  
dest pay thy debts, for a man ought to bee  
more faithfull then his oath.

If thou doe good to an euill disposed person,  
it shall happen to thee as it doth to those that  
feede other mens dogs, which barke as wel at  
theyr feeder as at any other stranger.

Neuer spread thy table to tale-bearers and  
flatterers, nor listen with thine eares to mur-  
muring people.

When thou risest in the morning, determin  
to passe the day following, as though at  
night a graue should be thy bed.

Let thy feeding and apparrelling of thy bo-  
die, be rather referred to health and strength,  
then to vaine-glory and voluptuousnesse.

Couet not to haue thy busines hastily done,  
but rather desire that it may be well done.

If thou desire to learne wisdom, keep com-  
panie with such men as are wise and godly.

Be not like the boulder, which casteth out  
the floure, and keepeth the bran.

Study not so much for the health of thy bo-  
die how thou maist liue long, as for the safety  
of

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of thy soule, how thou maist liue for euer.

Doe not what thou wouldest, but what thou shouldst.

The lesse time that a man hath to liue, the more earnestlie is the studie of vertue to be proceeded in.

That person is not woorthy to liue, that taketh not care howe he may liue well.

Like as in a payre of tables, nothing may be well written before the blots & blurrs be wiped out, so vertue and noblenesse can neuer be seene in a man, except he first put away his vices.

Like as men choose good ground to labour on, and to sow, so should they also choose virtuous and honest minded men to be their seruants.

Allow them for thy friends, that be as ioyfull at thy prosperitie, as they seeme sorrowfull for thy misfortune.

Neuer denie iustice to a poore man for his pouertie, nor pardon a rich man because of his worldly wealth. Neuer deale correction in thine anger, nor promise reward in thy mirth.

*Si vis ab omnibus cognosci, da operam ut a nullo mine cognoscaris.*

*Nulli te facias nimis sodalem*

*Gaudebis minus, et minus dolebis.*

## Of Consideration.

*Defi.* Consideration or iudgment, is that which properly ought to be in euery Magistrate, observing the tenor of the law; it is the distinguisher of controuersies, and bringer forth of happy counsailes and agreements.

**C**onsideration is the enimie to vntimelie attempts.

Actions well meant, ought alwaies to be wel taken.

There is no needles point so smal but it hath his compasse, neither is there any haire so slender, but it hath his shadow.

He is not to be accounted rich, who is neuer satisfied, nor happie, whose stedfast minde in quiet possession of vertue is not established.

It is better to practise & doe aduisedly, then to thinke and imagine neuer so wisely.

The consideration of pleasures past, greatly augments the paines present.

No man doth so much reioyce at his prosperitie present, as hee that calleth to minde his miseries past.

It is farre better for a man to be absent, then present at perrils.

It

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It is a benefit to denie such things as will hurt him that asketh them.

The pardon may well be graunted, where he that hath offended is ashamed of his fault.

The blessing of the Father, establiseth the houses of the children, but the mothers curse rooteth out the foundation.

VVise men will alwaies consider what they ought to doe before they conclude any thing.

As we haue the audacitie to commit a fault, so if we list, we may inforce our selues to work amends.

VVhen thou goest from home, ponder with thy selfe what thou wilt doe abroade, & when thou returnest home, recorde with thy selfe what thou hast done.

In any affaires whatsoever, there can be no greater danger, or else no greater safety, then soundly to consider, into whose handes men commit their causes.

Not so hard is the inuention in getting, as the disposition in keeping, when it is gotten.

Men loose many things, not because they cannot attaine them, but because they dare not attempt them.

As a vessell saucureth alwaies of the same liquor wherewith it was first seasoned, so the minde, retaineth those qualities in age, where-

it was trained vp in youth.

VVhen the minde once floteth in the sur-  
ging seas of ill conceits, then the pusses of vo-  
uptuous pleasures, the stifeling stormes of  
unbrideled fancie, the raging lusts of alluring  
beautie, and the sturdy gale of glozing vani-  
tie, so shake the shyp of recklesse youth, that  
it is daily in hazard to suffer most dangerous  
shipwrack.

Consideration is the roote of all noble things,  
for by her we doe attaine to the end of all our  
hopes.

True consideration is the tutor both to acti-  
on and speaking.

The haters of consideration, neuer prosper  
in their actions.

Consideration is an honor to the meanest, &  
improvidence a shame in princes.

Good consideration ought to be had before  
we giue credite, for faire tongues oft-times  
worke great mischiefes.

Circumspect heede is an especiall care of the  
minde, to bring those things which wee take  
in hand to some good purpose.

Circumspect heede in warre, is the cause of  
scaping many dangers in peace.

Circumspect peace, doth al things to the in-  
crease of vnitie amongst men.

The

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The causes bringing circumspection, are feare, care, necessitie, and affection. Feare afflicteth, care compelleth, necessity bindeth, affection woundeth.

Bee circumspect to shewe a good countenance to all, yet enter not into familiarities with any, but onely such whose conversation is honest, and whose truth by triall is made trustie.

Suddaine trust brings suddaine repentance.

*Qui suam etitur pondus, ferre potest.*

— *versate diu quid ferre recusent.*

*Quid valeat humeri —*

**Of Office.**

**Defi.** Office or dutie, is the knowledge of man concerning his owne nature, & contemplation of diuine nature, and a labour to benefit our selues and all other men; it is also taken for authoritie or rule.

**M**Ans life may not bee destitute of office, because in it honestie consisteth.

Office is the end whereunto vertue aimeth, and chiefly when we obserue things comely.

Office marryeth the soule to respect, & maketh it principally acquainted with pietie.

The

The first office of dutie, is to acknowledge  
the Diuinitie.

Office is strengthened by zeale, and zeale  
takes opinion inuincible.

Wec must feare a dissembling officer, be-  
cause he delights in a tyrannous office.

A busie officer doth best become a trouble-  
some office.

The office of a wiseman, prefers euer confi-  
deration before conclusion.

Office without profit, brings a man to po-  
uerty; and profit without office, looseth his  
best reward.

Men to rule mens desires, is the greatest au-  
thoritie.

In dooing no offices but what we ought, we  
deserue no greater reward but what we beare  
about vs.

To know euill, is an office of profit, but to  
use euill, is a sinne of indignitie.

Vpon the Anuile of vpbraiding, is forged  
the office of vnthankfulness.

It is an office of pittie to giue a speedy death  
to a miserable and condemned creature.

It is also an office of charitable loue, to doe  
good vnto euery man that needeth, and to  
refraine frō seeking reuenge for our owne in-  
juries.

The

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The more men haue, the more they desire,  
especially those that are in authoritie.

No man ought to beare office, which is not  
indued with all the excellent gifts of nature.

Loue, sufficiencie, and exercise, are the three  
beauties which adorne offices.

Old men well experienced in lawes and cu-  
stomes, ought chiefly to be chosen Officers.

It is not meere that man shoulde beare any  
authoritie, which with his money seeketh to  
buy another mans office.

The buyers of offices sell by retaile, as deere  
as they can, that which they buy in grosse.

No poynt of phylosophie is more excellent,  
then office in publique affaires, if officers doe  
practise that which Phylosophers teach.

VVhere offices are vendible, there the best  
monied ignorants beare the greatest rule.

They which sell offices, sell the most sacred  
thing in the worlde, euen iustice it selle, the  
Common-wealth, subiects, and the Lawes.

It is as hard an office to gouerne an Empire,  
as to conquer an Empire.

The greatest office in a King which sheweth  
his glory, is by making a popular estate of his  
monarchie.

He is onely fit to rule & beare office, which  
comes to it by constraint, & against his will.

The



The office of a Monarke is, continuallie to looke vpon the Law of God, to engraue it in his soule, and to meditate vpon his words.

Officers must rule by good lawes, & good examples; iudge by prouidence, wisdom, and iustice; and defend by prowesse, care, & vigilancie.

He euer is maister of the estate wherein hee liues, that is maister of forces, and offices.

*Pericula, labores, dolores etiam optimus quisque suscipere mauult, quā deferere vllam officij partem.*

*Sigismundus Romanorum Imperator, dicere solitus est, nulla nobis militia opus esset, si suas quique ciuitates praetores, caeterique magistratus moderatē iusteque gubernarent.*

## Of Auncestors.

*Defi.* Auncestors are our fore-fathers, the reputed first beginners of our names and dignities, from whom wee challenge a lineall descent of honour: prouing our selues of theyr selfe substance.

**T**Rue nobility descending from auncestrie, prooues base, if present life continue not the dignitie.

O

VVhat

*VVits Common-Wealth.*

VVhat can the vertue of our auncestors profit vs, if we doe not imitate the in their goodlie actions?

To imitate the vertues of our auncestors, is to tread the pathes of most worthinesse.

Great meritts, aske great rewards, & great auncestors vertuous issues.

As it is more comon to reuenge then to reward, so it is easier to be borne great, then to continue great.

VVhere the perrill is great, and the redresse doubtfull, men are content to leaue right & auncestrie in distresse.

It is miserable to pursue the change that gaines nothing but sorrow, and the blotte of auncestrie.

The thing possesst is not the thing it seemes, and though wee be great by our auncestors, yet we forget our auncestors.

The shifting of chambers changes not the disease; and the exchange of names, exchanges not nature and auncestrie.

Ambition, which chiefly comes from auncestors, beeing got to the top of his desires, cuts off the meanes by which he dyd climb.

From our auncestors comes our names, but from our vertues our reports.

Mercenary faith is discontented with every occasion,

occasion, and newe start-vp glory, with any olde fame.

VVhē greatnes cannot beare it selfe, either with vertue or anceltrie, it ouerthrowes it selfe onely with the weight of it selfe.

Many touched in conscience for disgracing their names with rash acts; in cold blood repent their dishonors.

The bad successe of some auncestors, drawe theyr issue from the like ilnesse.

The base issue of base auncestry, will loose their troths to saue their lyues.

Might will make his auncestors whom hee pleaseeth.

Feare may as well carry care beyond truth, as neglect may fall short of truth, & both are the auncestors to mis-fortune.

The euent of things is closed vp in darknes, and though wee knowe what our auncestors were, we know not what we shal be.

The longer wee delay the shoue of vertue, the stronger we make presumptions, that we are guiltie of base beginnings.

The more a man toiles his minde, the more he is defild, & the more a man boasts of euill auncestors, the more he is dismayed.

Feare, which wil be wiser thē truth, which is his best ancestor, heapes vpon vs destruction.

*VVits Common-wealth.*

*Stemata quid faciunt quid prodest (Pötice) long  
Sanguine censer, pictosq; ostendere vultus  
Maiorum, et stantes in curribus semilivores  
— genus, et proavos, et que nō fecimus ipsi  
Vix ea nostra voto:*

*Of Warre.*

*Defi. VVarre is of two sorts, ciuill & forraine,  
ciuill warre is the ouerthrow of all estates &  
Monarchies, and the seede of all kindes of e-  
uill in them; euen of those that are most ex-  
crable, it begetteth want of reuerent to-  
wards God, disobedience to magistrates, cor-  
ruption of manners, change of lawes, con-  
tempt of iustice, and base estimation of lea-  
ning & science. Forraine War, is that which  
Plato calleth a more gentle contention, and is  
then onely lawfull, when it is for true religi-  
on, or to procure the continuance of peace.*

*T* Here is nothing more vnconstant then  
warre, did not patience make it stable, &  
true hope succesfull.

*VVarre for excellencie, as that betweene  
Euripides & Xenocles, is pleasing in the sight  
of all men.*

*Then warre there is nothing more necessa-*

rie, for the breach of friendship by discention, strengtheneth the powers of loue in her new coniunction.

VVarre is the beautie of peace, the esteem of all things, & the first finder out of vertue.

VVarre beeing ended, let the wounded be comforted and releued, let the dead haue honourable buriall, which for theyr faith & their country haue lost their liues, and for their acceptable service let them not vwant due commendation.

VVarre vnderaken with aduise & iudgement, hath euer had an honorable issue: but being rashly and vnaduisedly vnderaken, it prouoketh the scourge of repentance.

VVarre is most lawfull, when it is warranted by the VVorde, either to defend a mans own right, or to repulse the enemies of God.

Diuersity of religion, is the ground of ciuil warre in show, but it is ambition in effect.

VVarre ought to be deliberately begunne, but speedily ended.

Affaires of warre must be deliberated on by many, but concluded on by a few.

The effects of war, are couetous desire, the fall of iustice, force, and violence.

VVarre makes men cruell, & peace makes men gentle.

*VVits Common-Wealth.*

Tis better to ouer-come with wisedome  
then with weapon.

VVarre was onely ordained to make men  
liue in peace.

The whole glory of a battaile, consisteth in  
the policie of a wise Captaine.

In time of warre, beware of excesse & ryot  
in a Campe, for it is the spoyle of an Armie.

In the sacke of a Towne, haue an especial  
care, to preserue the honour of Ladies and  
maydes, from the violence of vnralie sol-  
diours.

Haue an especiall care to whom ye commit  
the gouernment of an Army, towne or Fort,  
for loue doth much; but mony doth more.

Entring into thy enemies Campe, let all  
things of vse and baggage follow thee at the  
back, but thine enemy comming vpon thee,  
let the same bee brought into the middle of  
the Armie.

VVhere thou maist conquer with money,  
neuer vse Armes; and rather choose to ouer-  
come thine enemy by policie then by fight.

In places of danger, & in troublesom times,  
euer double the number of thy Sentinels.

Necessity makes warre to be iust.

Actions measured with time, are sildome  
bitter with repentance.

Honor

Honor iudgeth with patience.

He that maketh war vniustly, shal be rewarded with *Abalon*.

*Nulla salus bello, pacem te poscimus omnes.  
Incerti sunt exitus pugnarum, Marsq; est com-  
munis, qui saepe stollantem iam et exultantem  
erectis, et perculit ab abiecto.*

## Of Generalls in warre.

*Defi. Generalls are the heads and leaders of  
Armies, and they ought to be great, magna-  
nimous, & constant in all their doings; free  
from the defects of rashnes, and cowardise.*

**T**He Tent of the Generall, is the pure Ri-  
uer running throghe the Armie, by whose  
soundnesse all his souldiers are preserved and  
made stout; but if it bee impure or corrup-  
ted, the whole hoast is infected.

Let euerie Generall know himselfe to bee  
the sunne in the midst of his hoast, frō whose  
beames euery souldiour boroweth his shine;  
wherefore let his splendour be glorious, that  
theyr light may be beautious.

The offence of a Generall, is more hainous  
in example then in act.

*VVits Common-Wealth.*

Vnlesse wise & valiant men bee chosen Generals, the old chaos will returne, and Vertue die at the feet of confusion.

He that will be a Commander in Armies, first let him be commaunded in the same, for an ambitious souldiour, will neuer make a temperate conductor.

A wise Generall, must not only fore-cast to preuent such euils as hee heares of, but also be circumspect to fore-see such ills as may happen beyond expectation.

A Generall, after the battaile ended, must haue a circumspect care, howe hee praises one Capitaine more then another.

A Generall ought not to bring all his forces to battaile at once, vnlesse it be vpon great aduantage.

It is very needfull for a Generall, to know the humor and disposition of his aduersaries Generall, whom he fighteth against.

The oration of a Generall, giues courage to cowards and base-minded souldiours.

A couetous Generall purchaseth to himselfe more hate then loue.

*Crassus* for his auarice was slaine by his own souldiours.

A Generall must not bee ignorant of such things as are necessarie in a iourney.

Let



Let a Generall be sure to know all aduan-  
tages of the place where the battaile should be  
fought.

It prooueth oft the ruine of an Army, when  
the Generall is carelesse, and maketh no ac-  
count of his enemies proceedings.

It is not requisite that the Generall in per-  
son should follow the enemy flying.

It behooueth that the Generall be alwayes  
lodged in the midit of his Campe.

A General or Captaine in danger, ought to  
change his habite or attire.

The death of a Generall, or his beeing in  
danger, must be dissembled, for feare it pro-  
cure the losse of the battaile.

A good General, should euer be like a good  
shepherd, looking into the wants of his soul-  
diours; and providing all things necessary to  
comfort them.

Valure in a Generall, must not spring from  
custome and experience of warres, but from  
his first creation, & insuing infancie; for such  
was *Themistocles*, who at his Nurses breasts  
gave signe of honors sparks.

Let a Generall giue honour to a renowned  
buriall, in how meane a person so euer it dyd  
inhabite; for honour after death, encoura-  
geth as much as wealth in life.

Let

*VVits Common-Wealth.*

Let not a Generall bee mercinarie to his Country, but warre for honor, not for come, so did *Timothens*, whose riches was onely the repetition of his deedes past; so did *Themistocles*, whose pay was vnderferued banishment; and so did *Pausanias*, whose gracious conquests were clothed with scorne and disgrace.

A Generall should not bee vnexperienced in Mechanicall trades, both for society & exercise; for so was *Laertes*, in planting & grafting, *Vlisses*, in building of ships, and *Achilles* in cookerie, which himselfe often practised at the entertaining of the Grecian Embassadors, and other his companions.

If thou best a Commaunder in Armes, despise not the poorest: for honours birth riseth from the wombe of desert.

The whole scope of a Generalls thoughts, should be to win glory, & amplifie renowne, loathing to be a plague or scourge of affliction, seeking by conquest to erect, not by victorie to confound.

The trophie of a Generall, is his own conscience, and his valour is his tombs treasury.

Commaunders in Armes, shoulde not be chosen for their age or riches, but for their wisdom and valour.

A Generall, or chiefe Gouvernour, must be wise to commaund, liberall to reward, & valiant to defend.

He must be learned in the liberall Arts, in Geographie, for the Countrie; in Arithmetike to place his Armie; in Geometrie, for his levels, in Astronomie for euent.

There are eyght conditions that a General ought to haue; to auoyde vniust wrongs; to correct blasphemers; to succour innocents; to chastice quartellers; to pay his souldiers; to defend his people; to provide things necessary; to obserue faith with enemies.

*Ducis in consilio, posita est virtus militum.*

*Optimus ille dux, qui nouit vincere et victoria vi.*

## Of Policie.

Defi. *Policie* is a word deriued of the Greeke word, *πολιτια*, which is the regiment of a Citie, or Common-Wealth: and that which the Grecians call politicall gouernment, the Latines call the government of a Common Wealth, or of a ciuill societie. This word *Policie*, hath bene taken amongst the auncients, sometimes for a Burgesie, which is the enioying of the rights and priuiledges of a Towne, sometimes for the order and manner of lyfe, used by some

*VVits Common-wealth.*

*some politicall person, and sometimes the order and estate whereby one or many Townes are gouerned, and polittique affayres managed and administred.*

**P**olicie is a necessary friend to prouesse.

The warre cannot be prosperous, when enemies abound, and money waxeth scant.

No man ought to giue that treasure to any one in particular, which is kept for the preservation of all.

It is greater commendation, to obtaine honour by policie and wisdom, then to haue it by discent.

That country may aboue all other be counted happy, where euerie man enioyeth his owne labour, and no man liueth by the sweat of another body.

Of right that Common wealth ought to be destroyed, which once of all other hath been counted the flower of vertue, and after becommeth the filthie sincke of vice.

There can be no greater danger to a commonwealth, nor no like slaunder to a Prince, as to comit the charge of men to him in the field, which will be first ready to commaund, and last ready to fight.

There are many that see the beginning of troubles

troubles and miseries which arise in realmes,  
but there are fewe that consider the end, and  
seeke to remedy the same.

VVhat power & policie cannot compasse,  
gold both commaunds and conquers.

He that getteth by conquest, dooth much,  
but he that can well keepe what he hath got-  
ten, doth more.

The meanest Sparrow hath his neb, the Li-  
onswhelp his claw, the weakest thorne his  
prickle, and the poorest man his policie.

Money and souldiours, are the strength &  
sinnewes of the warre.

It is better to commit an inconuenience by  
breaking an oath, then to suffer iniurie by  
keeping of promise. *Lat is viff / Mayne*

VVarlike seates, are better learned in the  
bloody fields of Affrick, then in the beautiful  
schooles of Greece. *nota*

It is better to haue men wanting money,  
then money wanting men.

If the expence of a Common wealth be not  
moderate, afterward it shall not faile to want  
wherewith to withstand the enemy.

The authoritie of a Common wealth is im-  
paired, when the buildings be ruinated.

In prooffe of conquest, men ought to profit  
themselves as much by policy as by power.

There

*VVits Common-wealth.*

There are no Common-weales more looke, then those where the common people haue most libertie.

A policie is soone destroyed by the pride men haue in commaunding, and libertie is sinning.

In Common-weales such should bee most honoured, who in time of peace maintaine the state in tranquillitie, & in the furie of war defend it by their valour and magnanimitie.

Kingdoms wel gouerned, of necessity haue vertuous successions.

A Monarke is best in a wel gouerned state.

A certaine man vrging the popular estate to *Licurgus*, was thus aunswered by him, first ordaine thou such a gouernment in thine owne Common-weale.

*Homer* sayth, because many cannot fitly gouerne, therefore it is most necessarie that one should be made soueraigne.

The Oracle of *Apollo* at *Delpbos*, being commaunded the reason why *Iupiter* should bee the chiefe of the Gods, sith *Mars* was the best souldiour, made thys aunswere, *Mars* is valiant, but *Iupiter* is wise. Concluding by thys aunswer, that policie is more of force to subdue then valour.

One *Nestor* is more to bee esteemed then

tenne such as *Aiax*.

Strength wanting wit and policie to rule,  
ouerthroweth it selfe.

*Publica res ad priuatum comodum trahi po-  
test, diuimodo status publicus non ledatur.*

*Diu apparandū est bellū, vt vincas celerius.*

## Of Courage.

*Defi. Courage is a fierie humor of the spirits,  
kindling the minde with forwardnes in at-  
tempts, and bearing the body through dan-  
gers, and the most hardest aduentures.*

**C**ourage and curtesie, are the two princi-  
pall poynts which adorne a Captaine.

Courage consisteth not in hazarding with-  
out feare, but in being resolute in a iust  
cause.

The talke of a souldiour ought to hang at  
the poynt of his sword.

The want of courage in Commaunders,  
breedes neglect and contempt among soul-  
diours.

Faint-hearted cowards, are neuer permitted  
to put in plea at the barre of loue.

Courage conquers his enemy before the  
felde be fought.

Fortitude

*Vits Common-wealth.*

Fortitude is the flower of knighthood,  
A still dogge, bytes sore, but a barking dog  
feares more.

Men of haughtie courage, seeke rather to  
win a long-lasting fame, then to saue a short  
lasting lyfe.

The courage of a man is seene in the resolu-  
tion of his death.

Fortitude is the fairest blossom that springs  
from a noble minde.

There is not any thing hard to bee accom-  
plished, by him that with courage enterpri-  
seth it.

Courage maketh that obscure which was  
not woorthily atchiued; and those actions  
which proceede on aduise & experience, are  
neuer changed ere they be ended, neither are  
they ended but fortunatly.

Courage begun with deliberate constance,  
and continued without change, doth seldom  
faile.

It cannot bee counted couragious or true  
victory, that bringeth not with it some cle-  
mencie.

To conquer, is naturall, to pittie, heavenly.  
It is more courage to die free, then to be  
captiue.

*Eias*, holding warres with *Ipbierates King*



of Athens, falling into the lappes of his enemies, and his souldiours fearfully asking him what they should doe? he answered; make report to those that are aliue, that I died with courage, fighting, and I will say to the dead, that you scape cowardlie, flying.

Courage aduentureth on danger, conquereth by perseuerance, & endeth with honor.

There is nothing that maketh a man of more fortitude, or sooner great and mighty, then the tryall of a peruerse fortune; nor any thing breedeth a more stabilitie of faith and patience, then the exercise of aduersities.

Heate is the instrument, & anger the whetstone of fortitude.

Courage contemneth all perrils, despiseth calamities, and conquers death.

Courage depending on mediocritie, hath audaciousnes for one, and feare for his other extreame.

As fortitude suffereth not the minde to be directed by any euils, so temperance suffereth not to be drawne from honestie by any lurrements.

The courage which wil subdue many, may fight with many.

It is a vertuous courage, that subdue wrongs with patience.

*VVits Common-wealth.*

Courage is an immortal power of the soule, consisting in direction of the spirit, fortified in philosophy.

Courage is the champion to iustice, & neuer ought to contend but in righteous actions.

Thunder terrifieth children, & threatening feareth fooles, but nothing dismayeth a man of courage and resolution.

Courage is then at the weakest when it is deuided.

Courage is a wisemans coate, & cowardlie a fooles cognizaunce.

— *Ignauum est reditura parua via.  
Quicumq; magnanimū videris, miserū neges.*

**Of Fame.**

*Defi.* Fame is but an eccbo, and an idle rumour of reports, which running from eare to eare, vnuetieth through the worlde the tydings of truth and falshood.

Here is no sweeter friend then Fame, nor worser enemy then report.

Report glorieth in blazing the mishapps of princes.

Report is partiall.

A good life, is the readiest way to a good name.

Desire to be famous, but first be carefull to purchase fame with credite.

There is no kind of mishap more infamous, then for a man to loose his good name, and to be ill reported of amongst all men for his bad dealing.

The eare leadeth to the inwarde senses as well as the eye.

Fame is the speedy Herralde to beare newes.

There is nothing that carrieth a sweeter fauour then good fame, nor any thing worse, then the vsing of wicked vices.

Fame riseth like a bubble, continueth like a shadow, and dyes in the bosome of Time.

There is nothing more famous in a Prince, then the loue of his subiects, nor any thing more famous in subiects then obedience.

Fame is like the turning wheele that neuer staideth, like the burning flame that quicklie quencth, like the sommer fruite that soone withereth.

*Publicolas* fame was gotten by leading of Armes, *Solons* by ciuill actions.

The treason of *Pausanias* augmented the fame of *Themistocles*. And the follies of great men, are poore mens steps to honour.

*VVits Common-Wealth.*

A good report shineth most cleerely in the deepest darknesse.

If thou desire to bee well spoken of, then learne to speake well of others, & when thou hast learned to speake well, then learne likewise to doe well, so shalt thou be sure to get a worthy name.

Our good name ought to be more deere vnto vs then our life.

Beautie conquers the hart, golde conquers beautie, but fame subdues and goes beyond them both.

Good fame is more woorth then a golde crowne.

Fame makes that which was some-thing yesterday, nothing to day.

To flye frō fame or destenie, is of all things most impossible.

Keepe the fame which thou hast honestly gotten, for it is a iewel inestimable.

Glory is gotten both by sweating & blood, and fame both by vertue and vildest actions.

The fame that *Milciades* got at *Marathon*, wold not suffer *Themistocles* to sleep in quiet.

*Honestus rumor alterum est patrimonium.*

*Actum præclarè cum ijs est, quorum virtus ne obliuione eorum qui sunt, nec reticentia posterorum sepulta esse poterit.*

Of

## Of Rage.

Defi. Rage is a short furie, the inflammation of the blood, and an alteration of the hart; it is a desire of reuenge, a regardles care of friendship, an enemy to all reason, and as vneasie to be guided by another as a furious tyrant.

**R**Age or anger, if it be but a small time deferred, the force thereof will bee greatlie asswaged, but if it be suffered to continue, it increaseth more and more in mischise, vntill by reuenge it be fully satisfied.

VVhilst rage hath run his course, forbear to speake, for many men in theyr anger will giue no eare to reason.

Anger is the first entrance to vnseemelie wrath.

Anger is a melancholy grieffe and vexation of the minde, thirsting after reuenge.

VVrath proceedeth from the feeblenes of courage, and lack of discretion.

VVomen are sooner angry then men, the sicke sooner then the healthy, and olde men sooner then young.

VVrath and anger, may bee counted verie euill counsellors.

*Wits Common-Wealth.*

Those actions are inconsiderate, where rage  
commaunds, and wrath directs the course.

The irefull man is more misgouerned then  
hee whom lothsome drunkennes detaines.

The raging perturbations of the minde, do  
punish reason, and blind the sight of wisdom.

VVrath, in all factions is unprofitable, and  
displeasures preuent peace.

Vntamed rage gaires lasting infamie.

VVhat ragingly and rashly is begun, dooth  
challenge shame before it be halfe ended.

Beware least thy wit be ouercome with an-  
ger, for they neuer want woe that are subiect  
to wrath.

Represse thy wrath by sufferance.

*Arbitas* beeing angrie with his bond-man,  
would not beate him because he was angry.

Griefe neuer leaues a wrathfull man wep-  
ponlesse.

Anger is soone buried in a wisemans breast.

It is no poynt of wisdom to lend a furious  
man a weapon.

Anger and power meeting together in one  
man, is more fierce then any thunderbolt.

Flee from the furious in his wrath, and trust  
not the faire tongue of thine enemy.

Hee ouercommeth a stout enemy, that o-  
uercommeth his owne anger.

The

The angry man meditating vpo mischief, thinketh that he hath good counsel in hand.

The furious man is alwayes harkening after frayes.

The minde that is accustomed to chide, will be offended at euerie light matter.

Anger makes a man to differ from himselfe.

There is no safe counsaile to be taken from the mouth of an angry man.

Anger is like vnto a clowde, that maketh euery thing seeme bigger then it is.

Rash iudgement maketh hast to repentance.

A man ought not to reuenge his own priuate cause.

Anger is defined after two sorts; either according to her nature, or according to her effect. According to her nature, anger is a heat of blood, and an inflammation of the same, euen to the innermost part of man. According to her effect, anger is a lust or a desire to punish, or to bee in some sort reuenged on him which hath doone vs any wrong or iniurie.

Anger consisteth in habite and disposition, but wrath in deede and effect.

VWhen anger doth most mooue vs, then should we most carefully keep the tongue.

It

*VVits Common-wealth.*

It may well be counted foolishnesse, or rather meere madnesse, for a man to be irrefully angrie for that which cannot be amended, or importunately to desire the thing which may not be obtained.

Like as greene woode which is long in kindeling, continueth longer hote then the dry, if it haue once taken fire, so commonly it falleth out, that the man sildome moued to anger, is more hard to be pacified in his anger, then he that is quickly vexed.

If thou haue not so much power as to re-fraine thine anger, yet dissemble it, and keep it secret, and so by little and little thou shalt happily forget it.

VVrath and rigor, leadeth shame in a lease.

It is a prophane and horrible foolishnes, for a man to waxe furious in his anger.

In correcting, wrath is to be forbidden, for he that punisheth while he is angry, shall neuer keepe that meane which is betweene too much and too little.

Hastie and froward speeches, beget anger, anger being kindeled, begetteth wrath, wrath seeketh greedily after reuenge, reuenge is neuer satisfied but in blood-shedding.

As he that loueth quietnes, sleepeth secure, so he that delights in strife and anger, passeth his



his dayes in great danger.

It is good for a man to abstaine from anger, if not for wisdoms sake, yet for his own bodilie healths sake.

He that is much subiect to wrath, and hunteth after reuenge, quencheth the grace that God hath giuen him, and commits through rage and furie, more horrible offences then can afterward be reformed.

*Que libet iratis ipse dat arma dolor.*

*Ira feras mentes obsidet, eruditus præterlabitur.*

## Of Crueltie.

Defi. Crueltie is commonly taken for euery extreme Wrong, it is the rigorous effect of an euill disposed Will, & the fruit which is reapt from iniustice.

Crueltie hath his curses from aboue, but curtesie is graced with the title of commendation.

VVhere lenitie cannot reclaime, there seueritie must correct.

It is as great crueltie to spare all, as to spare none.

Tyrants vse trial by armes, but the iust refer their causes to the arbitrimēt of the lawes.

To

*VVits Common-wealth.*

To pardon many for the offence of one, is an office of Christianitie, but to punish, manie for the fault of one, appertaineth properly to Tyrants.

It is amongst euils, the greatest euill, and in Tyrants the greatest tyrannie, that they of themselves will not liue according to reason and iustice, but that also they wil not consent, that malefactors should receiue punishment.

Harts that be tormented, and men that be despighted, when they hap to oppresse their enemies, consider not so much their owne future misfortune, as present reuengement.

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, & his Pallace poore, then the Common-wealth to be poore, and his owne pallace rich.

Hee neuer serueth gratefully, who by violence is subiect to another.

Causelesse crueltie, neuer escapes long without reuenge.

The woman that holdeth in her eye most cruelty, hath often in her hart most dishonestie.

The Captaine that is bloody minded and full of reuenge, is eyther slaine by his enemies, or sold by his souldiours.

VVith the irefull we must not be importunate

nate to craue pardon, but to desire that vengeance may be deferred.

The Numantines besieged by the Romans, and brought to great misery, made a vow, no day to eate meate, vnlesse first they had made theyr first dish of a Romans flesh, nor drinke any drinke, vnlesse their first draught were Romans blood.

Tiranny, amongst many other euils, is most wretched in this, that his friends dare not counsaile him.

He that shewes himselfe cruell towards his seruants, dooth manifestly declare, that his will is good to punish others also, but hee wanteth authoritie.

Cruelty beeing often vsed, quickly looseth his authoritie.

Private crueltie dooth much hurt, but a Princes anger is an open war.

One crueltie ought not to bee reuenged with another.

Tyrants raigning with crueltie, sildome die honourable.

Excesſiue crueltie is to be hated.

A cruell Prince ouer a rebellious Nation, is a great vertue warring with a world of ilnes.

*Omnibus quorū mens abhorret à ratione, semper aliquis talis terror impendet.*

*Nulla*

*VVits Common-Wealth.*

*Nulla nobis cum tyrannis est societas, sed summa potius distractio, neque est contra naturam spoliare eum, quem honestum est necare.*

**Of Feare.**

**Defi.** Feare is two folde, good and euill. Good feare is that which is grounded vpon a good discourse of reason and iudgement, standing in awe of blame, reproch, and dishonor, more then death, or griefe. Euill feare is destitute of reason, it is that which wee call cowardnesse and pusillanimitie, alwaies attended with two perturbations of the soule, Feare and Sadnes. It is also the defect of the vertue of Fortitude.

**T**HE feare and reuerence of one God, is more worth then the strength of all men. No man can be iust without he feare & reuerence the Lord.

Feare dependeth vpon loue, and without loue it is soone had in contempt.

If thou be ignorant what sin is, or knowest not vertue, by the feare & loue of God, thou mayst quickly vnderstand them both.

Hee that feareth God trulie, serueth him faithfullie, loueth him intirely, prayeth vnto him

him deuoutly, & distributeth vnto the pore liberally.

VVicked men wanting the feare of God, are haunted of euill, to their own ouerthrow and destruction.

It is the propertie of a seruauant to feare his Maister with hatred, but a sonne feareth his Father for loue.

Neither strength nor bignesse are of anie value in a fearefull body.

They that desire to bee feared, needs must they dread them of whom they be feared.

VVhom many feare, they doe hate, and euery man whom he hateth he desireth to see him perrish.

Feare is the companion of a guiltie conscience.

A maister that feareth his seruauant, is more seruite then the seruauant himselfe.

It is a deadly feare to liue in continual danger of death.

It is meer folly for a man to feare that which he cannot shunne.

It is a natural thing in all men, to leaue their liues with sorrow, and to take theyr deaths with feare.

It is better to suffer that which wee feare, then by feare to liue in cōtinuall martirdom.

To

*VVits Common-wealth.*

To demaund how many, and not where the enemies be, is a signe of cowardly feare.

It many times happens that the parties not willing to ioyne in loue, doe consent & agree together in feare.

It is farre better to feare thy choice, then to rue thy chaunce.

He that feareth euery tempest, is not fit to be a trauailor.

The sword dispatcheth quickly, but feare tormenteth continually.

Feare hindereth gladnesse.

The more a man feares, the sooner he shall be hurt.

Too much feare, opens the doore to desperation.

He that through his crueltie is much feared of other men, walketh in small assurance of his owne life.

The feare of death to a wicked person, is of greater force to trouble him then the stroke it selfe.

It is a lamentable thing to be old with feare, when a man is but young in yeeres.

• A fearefull man, neuer thinks so well of any mans opinion as hee dooth of his owne conceite; and yet he wil be ready to aske counsell vpon euery trifling cause.

It becometh not a Commaunder in Armes to be a man of a fearefull disposition.

Hee is woorthy to be counted a valiant and couragious minded man, in whom the feare of an honest death can strike no signe of terror.

It is the property of a wise man, with a quiet minde patiently to beare all things, neuer dreading more then hee neede in aduersitie, nor fearing things not to be feared, in time of prosperity; but those things which hee hath, he honestly inioyeth, and those things which he possesseth not, he doth not greatly couer.

It becommeth a wiseman to be heedefull, but not to be feareful; for base feare bringeth double danger.

It is requisite for all men to know God, and to liue in his feare. But such as worship God for feare least any harme should happen vnto them, are like them that hate Tyrants, in their harts, & yet study to please the, because they would in quiet keep that they possesse.

— *Multos in summa pericula misit  
Venturi timor ipse mali: fortissimus ille est  
Qui promptus metrenda pati si cōminis instent,  
Et disferre potest* —

— *Nos anxius omnia cogit  
Que possunt fieri facta putare timor.*

Of

## Of Famine.

**Defi.** Famine is a vebement hungry desire of eating, as thirst is of drinking, which (as Galen saith in his third booke of naturall Faculties) stifletb and choaketh the stomacke with euill and noysome humors: and dissolacth & destroyeth the strength thereof: it begetteth lothsomnesse, and filleth all the body full of outragious and filthy diseases.

**O**Vid, in the latter end of his eyght booke of Metamorphosis, hath an excellent description of Famine, where hee maketh barraine Scythia Famines country, and the place of her aboade, the sterill and fruitlesse top of mount Caucasus.

There are two sorts of famine or dearth, the one, vniuersall, when in all countries, or most there is scarfitie; the other, particuler, when as any one Village, Citty, or Country, is punished that way.

Famine and dearth doe thus differ; dearth is that, when all those things that belong to the life of man, for example, meate, drinke, apparrell, lodging, & other things, are raised at a high price.

Famine



Famine is, when all these necessities before named, are not to be got for money, though there be store of money.

God is the efficient cause of famine, and sinnes the impulsive or forcing causes, which the holy Scripture setteth downe to be these, Atheisme, Idolatrie, cōtempt of Gods word, priuate gaine, periurie and oppression, couetousnesse, crueltie, pride, drunkennesse, and surfetting, and neglect of tyth paying.

There was a generall dearth throughout all the world in the dayes of *Claudius Cesar*, according to the prophetic of *Agabus*, because the world was then like vnto the Emperour, giuen ouer to all impietie, drunkennesse, and riot.

Famine and the pestilence are such fellow-like companions, that the Grecians distinguish them but by one letter, calling the pestilence *λασις*, and the famine *λιπς*.

Famine is more intollerable then the pestilence, or the sword; therefore, when *G O D* gaue *Dauid* his choice of these three evils, he chose the pestilence, as the easiest to bee endured.

After famine, commeth the pestilence.

In the yeere 1438. *Tburingia* was oppressed with so great a famine, that throughout al  
Q
the

the Region, the streets in Citties and Villages, lay full of dead bodyes, through punishment of which, a plague followed, whereby many thousands perished.

Hunger is the hardest & sorest punishment amongst men.

Gods heauie iudgements vpon the worlde for sinne, are famine, pestilence, and warre.

Hunger, according to the Greeke Poet, of all deaths is the most miserable.

*Eusebius* in his ecclesiasticall history, writeth, that wicked *Hierod* King of the Iewes, ended his wretched life as well by famine, as the lousie euill.

*Erisetbon*, for his impious sacriledge, was plagued with such miserable & extreame famine, that hee was constrained to eat his owne flesh.

In the time of famine, mice, dogs, horses, asses, chaffe, pels, hides, sawdust, haue been vsed for good sustenance, & at the last mans flesh; yea, that which is not to bee spoken without trembling, the mothers haue beene constrained (through hunger) to eat their owne children; as in the siege of Samaria, in the first siege of Ierusalem vnder Nabuchadnezzar, and in the last, vnder the Emperour *Vespasian* and his sonne *Titus*.

Famine

Famine caused *Abraham* to flie from Canaan into Egypt, from Gerar to Abimelech. It caused *Iacob* in his olde age, to flie to his son *Ioseph* in Egypt. It caused *Elimelech* with his wife and chyl dren, to leaue Israell, and to flie into Moab, and the Sunaniteſſe woman to leaue her owne Country.

The people of Egypt in *Pharaobs* time, whē the great famine was, were vrged to offer vp themſelues in bondage, and all that they had for Come.

Famine forceth men to offer violence.

*Vrſpergenſis* writeth, that the great famine which beſell in the yeere eyght hundred and ninetie-eight, made men to eate and deuour one another.

*Plinie* ſaith in his eyght booke, chapter 57. that when as *Hanniball* beſieged *Caffilinum*, a Cittie in Italie, in the Cittie, by reaſon of extreame ſcarſitie, a mouſe was ſolde for two hundred peeces of money, and yet hee that ſold it dyed for hunger, and the buier liued.

*Calagmiam* a Cittie in Spayne, where *Quintilian* was borne, heeing beſieged of *Cneus Pompeius*, endured ſuch a famine, that when there was no other living creature left in the Cittie, the inhabitants eate their owne wiues and chyl dren.

### VVits Common-Wealth.

Fate forbiddeth famine to abide when  
plentie dwelleth.

Famine is like to the eating and deuouring  
Vlcer, called *Esthiomemus*, called of Courtiers  
(who commonly more then others are sub-  
iect thereunto) the VVolf, which vlcera-  
teth the skinne, & eateth the flesh to the ve-  
rie bones.

*Darius*, when in flight hee had drunke pol-  
dle water, polluted with dead carkasses, hee  
said; that hee neuer dranke any thing more  
pleasant; the reason was, because hee alwaies  
before vied to drinke ere he was a thirst.

*Artaxerxes*, when as in a certaine flight he  
had nothing to feede on but dry figges and  
browne bread, good God, quoth he, vvh  
pleasant foode haue I neuer tasted on till now!

— *Neg enim cerēq; famēq; fata coire suant.*  
*Cibi condimentum est fames: potionis sat.*

### Of Ruine.

Defn. Ruine is the ouerthrow or vtter suban-  
tion of all manner of estates; making glori-  
ous things inglorious, and bringing well or-  
dered shapes into a chaos or old deformitie.

**W**hen Law-breakers are restored, and  
iudgements cancelled, then every one  
know-

knoweth that his ruine is at hand, without any hope of safetie.

Souldiours get fame by ruine, honour by skarres, and praise by clemencie.

Back falling, or falling againe, is alwaies the deadliest infortune.

Over the greatest beautie, hangs the greatest ruine.

Credite must be sought through perrils, & renowne from dangers.

One vnlawfull pleasure, begetteth a thousand lawfull destructions.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts, are commonly ruin'd by worst neglects and ill rewardings.

Hee that hath not tasted misfortune, hath tasted no fortune.

Hee that hath but one eye, must feare to loose it, & he that hath but one vertue, must die ere he ruine it.

He that sees another mans ruine, must feare his owne miserie.

VVhen ruine will forsake thee, make him a golden bridge to passe on.

VVhen the hart is inuironed with oppressi-  
on, then the eares are shut vp from hearing  
of good counsaile.

*VVits Common-Wealth.*

The ruins of tyme, are the monuments of mortalitie.

Disease is the prison of the body, but ruine the prison of the spirit.

Ruine is the friend to solitarines, foe to company, and heyre to desperation.

The greatest ruine of the body, is nothing to the least ruine of the soule.

Ruined harts, liue with teares in their eyes, and die with mirth in their lookes.

Securitie puts away ruine, & feare hinders gladnesse.

Hee that will be reputed valiant, must let neyther chaunce nor grieve ruine him.

The studie of wisedome, is the readiest ruine of grieve and vexation.

Hee that accustoms himselfe with sorrow, acquaints himselfe with cruelty.

Many friends assuage many misfortunes.

The length of tyme repaires the ruines of fortune.

Counsaile in trouble giues small comfort, when helpe is past remedy.

It is good for a man in the midst of prosperitie to feare a ruine, and in the midst of aduersitie to hope for better succeeding.

Of all creatures, man is the most apt to fall, because beeing weakest, hee vndertakes the  
gra-

greatest actions.

Prosperitie is more hurtfull then aduersitie,  
in that the one may be more easily borne the  
the other forgotten.

*Omnia sunt hominum tenui pendencia filo  
Et subito casu, que valuerunt.  
Suis et ipsa Roma viribus ruit.*

## Of Fortune.

Defi. Fortune is nothing els but a fained de-  
uice of mans spirit, and an imagination with-  
out truth.

**E**Xterior actions are tyed to the wings of  
Fortune.

No man is so perfectly grounded in any de-  
gree of estate, but that he may be made sub-  
iect to chaunce and alteration of life.

To a man whom fortune doth not fauour,  
diligence can little auaille.

Fortune hath no power ouer discretion.

Good fortune dooth not alwaies followe  
those that be in high estate.

Fortune is doubtfull, and nothing on earth  
is certaine, or assured.

He that turnes his wit after Fortune, may  
repent his will at his iourneys end.

To

*VVits Common-Wealth.*

To him that is fortunate, euery Land is his Countrey.

Fortune guideth men in the rough sea, but wisdom ruleth them in a strange Land.

Mortall creatures cannot resist that, which the immortall Gods cannot redresse.

Fortune flies, and if shee touch pouertie, it is with her heele : rather disdainig their wants with a frowne , then enuying their wealth with disparagement.

There can be no greater check to the pride of Fortune, then with a resolute courage to passe ouer her crosses without care.

Fortune is so variable, that she never stayeth her wheele, or euer ceaseth to be turning thereof.

VVhen in the successe of worldly affayres fortune is contrary, then little profiteth either force or policie.

Fortune sheweth her greatnesse, when such as be of small value , are aduanced to the possession of mighty things.

The gifts of Fortune are transitorie, ryed to no time, but the gifts of Nature are permanent, and endure alwayes.

Smally aduantageeth it, that the minde be generous, and the body war-like , if hee that taketh Armes be vnfortunate ; for that one  
bowe



howre of happy fortune, is more worth then all the pollicies of war.

Fortune dyd neuer shew herselfe noble, but vnto a minde that was generous and noble.

Fortune is constant in nothing but inconstancie.

Fortune is like *Ianus*, double faced, aswell full of smiles to comfort, as of frownes to discourage.

Fortune euer fauours them that are most valiant, and things the more hard, the more haughtie.

Fortune is an accidentall cause, and a consequence in those things which proceede fro the counsaile of man.

The changes of fortune, and end of life, are alwayes vncertaine.

Fortune delighteth not so much to keepe vnder the vanquished, as to bridle & check the victors.

Fortune in no worldly thinges is more vncertaine then in war.

A valiant man neuer looseth his reputation because fortune faileth him, but because courage dieth in him.

No man is vnhappy, but hee that esteemes himselfe vnhappy, by the bace reputation of his courage.

There

*VVits Common-wealth.*

There can be no man more vnhappy, then  
hee to whom aduersity neuer happened.

In great perrils, it is better that men submit  
themselves vnto reason, then recommend  
themselves to Fortune.

To bee humble in the height of Fortune,  
staves the deceite of her wheele in turning.

By the excessiue gaine of wealthy men,  
Fortune was first made a Goddesse.

The higher that a man is in fortunes fauor,  
the neerer is he to his fall.

VVhen Fortune sawneth then shee comes  
to catch men.

Thou shalt sooner finde good fortune then  
keepe it.

Fortune is not fully pacified when she hath  
once reuenged.

Fortune is as brittle as the glasse, & when  
she shineth, then is shee broken in peeces.

Fortune is vnconstant, and will quickly re-  
quire againe what she hath before bestowed.

A thing is neuer well done, if Fortune haue  
the dooing thereof.

That is not thine own which Fortune hath  
given thee.

Fortune ruleth in seates of Armes, & victo-  
rie in warre is alwaies vncertaine.

Thou prouokest Fortune to anger, when  
thou

thou sayest that thou art happy.

A happy man, shall haue more Cosins and kinsfolke, then euer he had friends eyther by his father or his mothers side.

*Lampedo*, as *Plinie* writeth, was iudged happy for three causes; first, for that shee was a Kings daughter; secondly, a Kings vvife; thirdly, a Kings mother.

As the fortune of this world shall make thee reioyce ouer thine enemies, euen so it may make thine enemies reioyce ouer thee.

Fortune is to great men deceitfull, to good men vnitale, and to all that is high, vnure.

VVhen Fortune commeth suddainly, with some present delight and pleasure, it is a token that by her flattering vs, shee hath made ready her snares to catch vs.

Through idlenes, negligence, & too much trust in fortune, not onely men, but Citties and kingdoms haue beene vtterly lost & destroyed.

Fortune is exceeding slippery, and cannot be held of any man against her owne will.

*Fortuna multis dat nimis, satis nulli.*

*Nulla tam bona est fortuna de quam possis queri.*

## Of Riches.

**Defi.** *Riches, of the Phylosophers & Poets are called the goods of Fortune, vnder which are comprehended plate, money, iewels, Land, and possessions in abundance ; they are according to theyr vse, good or badde, good if they be well vsed, bad if they be abused.*

**R**iches are good, when the party that possesseth them can tell how to vie them.

Riches rightly vsed, breed delight, pleasure, profit, and prayse ; but to him that abuseth them, they procure enuie, hatred, dishonor, and contempt.

Riches for the most part are hurtfull to such, as possesse them.

It comon happeneth, that those men which inioy most wealth, are most vexed with the greedie desire of getting more, & mightily molested with feare, least they should loose what they haue already gotten.

The greatest riches in the world to a good man, is his soule and reason, by which he loveth righteousness, and hateth iniquity.

There is no man more willing to become suretie for another, then hee that vvanteth most wealth.

He

He hath riches sufficient, that needeth neither to flatter nor borrow.

Rich men, through excesse, idlenesse, and delicious pleasures, are more grosse conceited then poorer persons.

Rich men without wisdom and learning, are called sheepe with golden fleeces.

The more that a miserable rich man increaseth in riches, the more hee deminisheth in friends, and augmenteth the number of his enemies.

The riches & abundance of wealth in this world, are priuie thieues, that greatly hindereth many men from the study of vertue, & all godly exercise.

It is a poynt of great folly, to think that rich men are most happy.

Rich men haue neede of many lessons, to teach them to doe well.

Those riches are to be despised, which are lost with too much liberalitie, and rust with niggardly sparing.

VVhere riches are honoured, good men are little regarded.

It worketh great impatience in a rich man, to be suddainly decayed, and false into poverty.

Couet not to waxe rich by false-dealing.

Hee

*VVits Common-wealth.*

He hath most, that coueteth least.

Vertue is greater riches then eyther silver or gold.

Great aboundance of riches, cannot of any man be both gathered and kept without sin.

Great substance and possessions, maketh vertue suspected; because they bee ministers of pleasant affections, and nurser of vvanton appetites.

Immortall honour exceedeth all transitory treasure.

There bee three causes noted, faith Salom, that chiefly mooue mens mindes to desire worldly wealth: the one is the loue of riches, ease, mirth, and pleasure. Another, the desire of worship, honour, and glory. The thyrd is, the doubtfulnes and mistrust of wicked and faithlesse men, which are too much carefull for theyr owne liuing heere in this world, and thinke all they can gette too little to suffice them.

Great businesse the hart of man hath to search for the goods of this world, and great aines to come by them; but without comparison, the greatest dolor is at the houre of eath, when we must depart and leaue them. Suffisance, is the sure holde which keepeth wise men from euill works.

Vpon a couetous minded man riches are ill bestowed; for hee is neither the warmer clothed, the better sedde, nor any in shewe the more wealthy for them.

Money neuer satisfieth the greedy minded man, but maketh him more hungry, after gaine once gotten.

If thou know how to vse money, it will become thy hand-maide, if not, it will become thy maister.

Small expences often vsed, consume great substance in short space.

No man is rich by his birth, for all men are borne naked.

Money prooueth often the cause of strife, sedition, and euill will.

He that delights onely in his riches, delights in a dangerous pleasure.

It is better to haue a man without money, then money without a man.

Men should liue exceeding quiet, saith *Anaxagoras*, if these two words (*mine & thine*) were taken away.

*Plato* would haue both plenty and pouertie to be banished his *Cōmon-wealth*; the one, because it causeth pleasure, idlenes & ambition, the other, because it maketh abiects, seditious, & men giuen to all filthy lucre.

Siluer

*VVits Common-wealth.*

Siluer commaunds peffants, and gold en-  
troules Princes.

Money is the sinnewes of warre, and keys  
to vnlocke hidden secrets.

VVhere greedie desire of money is, then  
raigneth all manner of mischiefe.

Affayres are ill ordred where money vnder-  
goes vertue.

Plentie begetteth want, for hee that hath  
much, needes much.

Seruaice is a recompence for money, & mo-  
ney a recompence for seruaice.

O thou vnfaciable hunger of golde and sil-  
uer, sayth *Tully*, what is it not that thou dost  
compell the harts of men to buy and to sell.

It is against nature, that we should increas  
our owne riches & substance with the spoyle  
of other mens wealth.

Hee that hoordeth vp money, taketh paines  
for other men.

It is a rare miracle for money to want a mas-  
ter.

As the touchstone tryeth gold, so gold try-  
eth the mindes of men.

There is no vice more foule then the greo-  
dy desire after gaine, especially in Magistrats,  
and other Rulers in authoritie.

He is rich that liues content with his estate.



To be maister of much wealth, is to be cō-  
bred with many cares.

*Contentū suis rebus esse, maxima sunt diuitie.  
Difficile est virtutes eum reuereri, qui semper  
secunda fortuna sit vsus.*

## Of Change.

*Defi.* Change is generally any alteration, <sup>3</sup>cy-  
ther of times, states, studies, opinions, or any  
other facultie whatsoeuer.

**T**He whole world is nothing but a shoppe  
of change, for riches wee exchange po-  
uertie, for health sicknesse, for pleasure, sor-  
row, for honours, contempt; briefly, it is  
nothing els but change, what-soeuer chaun-  
ceth vnto vs.

There is no change more certaine then the  
change of life to death.

There is no better change, then for a man  
that hath beene lewde, to become honest, &  
for a woman that hath beene as lasciuious as  
*Lau*, to waxe as repentant as *Maudlein*.

The vnstaied and wandering minded man  
is neuer wise.

He that often changes his minde, shal hard-  
ly profit by any practise.

R

VVho

*VVits Common-wealth.*

VWho changeth peace for war, hath all miseries layd open to his eyes, his goods spoyled, his children slaine, his wife rauished, his cattell driuen away ; briefly, himselfe made most miserable to behold it.

~~cccc~~ Our steppe-dame Fortune is the Nurse of alteration.

Change doth evert the good, and erect the badde, preferre the saythlesse, and confound desert.

Change sildome brings better chance, but verie often worse.

The day by course, changeth to night, the night likewise changeth to day ; the sommer to winter, youth to age, and prosperitie to aduersitie.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produceth her increase.

No state is so sure but it may change.

Hee makes a happie change, that buries a wanton to marry with a wise woman.

He needes not feare to loose by his change, that hopes for no help, nor hath any more to loose.

He that by the chaunce of Fortune mounteth higher then he should, must arme himselfe with patience, to discend lower then hee willing.

willinglie would.

VVhat was done, is doone againe, al things doe change; yet vnder the cope of heauen there is not a new thing.

Euery thing holds the nature of the place whence it cometh, yet all things fee'e change howsoever it cometh.

As there is nothing more certaine then the change of life, so there is nothing more vn-certaine then the time when it will change.

The surest thing that is, may bee changed betwixt euening and morning.

VVhat by destinie is decreed, man cannot change, or preuent.

The Muses loue change, and delicate eares loue wits varietie.

The change of opinions, breeds the change of states, and continuall alterations, sette forward subuersions.

Change of ayre doth not change the mind.

He is vnwise, that changeth a certaintie in his owne possession, for an vn-certaintie in other mens hands.

Hee better himselfe by change, that leaues a miserable life for a happy death.

*Cum fato conuersa sides —*

*Cum fortuna manet, vultum seruatis amici :*

*Cum cecidis, turpi vertitis ora fuga.*

## Of Pouertie.

*Defi. Pouertie is a tribulation, or want of such necessary things as belong to our liues and Estates; through which wee are brought to mishap and misery.*

**P**Ouerty is the sister to distresse, and there is no greater wee then want.

As Kings haue honour to countenance their actions, so poore men haue honestie to direct their liues.

Pouertie is as glad to creepe to credite, as dignity; & the humble thoughts that smooke from a poore mans cottage, are oft as sweete a sacrifice to the Gods, as the perfumes in the pallace of a Prince.

VWant of wealth, is not a deprivation of vertue, but a release of care and trouble.

There is no greater pouertie vnto a man then to want wisdom, whereby he should know how to gouerne himselfe.

There is no fault in pouertie, but they mindes that so thinke it, are faultie.

More miserable is the pouertie of the mind then the pouertie of the body.

If thou wilt liue after nature, thou shalt re-

uer be poore, if after thine own opinion, thou shalt neuer be rich.

The father that dieth, and leaueth his sonne poore and wise, leaueth him too much, but he that dyeth, and leaueth his sonne rich and foolish, leaueth him nothing.

The miserable lack of the poore man, and the superfluous substance of the rich-man, mooueth much discord among the people.

A noble minde refuseth no danger, if once he perceiue himselfe assaulted with pouerty.

Pouerty causeth good mens children to be vertuous; so that they attaine to that by vertue, which others come vnto by riches.

*Themistocles* being demaunded to whom he woulde giue his daughter in marriage, whether to a rich man vicious, or to a poore man vertuous? worthily aunswered; that he had rather giue her to a man without mony, then to money without a man.

Riches are painfull to fooles, and pouertie pleasant to the wise.

Hee neuer accounteth of prosperitie, that hath not before been pinched with pouertie.

He is not poore that hath little, but he that desireth much.

To liue poorely & honestly, is better then to liue richly and wickedly.

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Pouertie is the Father of innumerable infirmities.

Aduersitie is the tryall of the minde, & mishap the ballance of the thought.

Necessitie is a fore pennance, and extremitie is as hard to beare as death.

Such as haue diseases, and refuse remedie, are worthy to endure the paine, and they that are ouer the shoes in want, are woorthy the staffe & the wallet, if they will not any waies reach at wealth.

Pouertie, want, extremitie, & misfortune, are all easie to be borne, if they be tempered with content.

To write to our better, is of necessitie, to write to our equall, is of will, to write to our inferior, is of pure vertue.

The rich doth reuenge himselfe with arms, the poore with teares.

It is some comfort in misery, to know the worit of our mishaps.

In aduersitie, rich men shoulde giue remedie, and wise men minister comfort by good counsaile.

*Bias* the Phylosopher, being reprov'd by a certaine iniurious person, that hee was poore and ill fauoured: answered that hee vvas greatly deceiued, both in his beautie and his riches,

riches; for quoth he, how can I be poore and am wise, or hard fauoured, when I am learned? esteeming it the greatest beaurie to be endued with learning, and the greatest wealth to be enriched with wisdom.

It is a thing very common vnto a man afflicted, to seeke the company of another in the like trouble.

Hee ought not to be dismaied, that from a high estate is descended to a low degree, neyther ought he to glory or grow proude, that from a base estate is aduaunced to promotion.

There is no man in so wretched a condition but hee hopeth to growe better, neyther is there any man so set aloft, but hee may doubt a suddaine fall.

As riches is the mother of pleasure and delight, so pouertie is the nurse of sorrow and calamitie.

Penurie is a sore pinch, & there is no greater want then necessitie.

VWant is the enemy to desire.

In all estates, saith *Protagenes*, a meane must be obserued; to lyue warlic increaseth treasure, but to liue wastfully, causeth pouertie.

Pouerty is no hinderance to wisdom.

Poore men are like little shrubbes, that by  
their

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their bacenes escape many blasts, when high  
and tale Cedars are shaken.

Poorely content, is better then richly con-  
uetous.

VWhere poore men intreate & cannot ob-  
taine, there rich men commaund, and will  
be obeyed.

Mishap is the true touch-stone of friend-  
ship, and aduersitie the tryall of friends.

As the distressed estate of pouertie is intol-  
erable for want, so the presumption of an in-  
solent person, is not to be suffered for pride.

Happy is that mishap, wherby we passe in-  
to greater perfection.

Miseries neuer affoord many friends.

Pouertie that contenteth, is great riches.

Care not for pouertie, sith no man lyueth  
so bacely as he was borne.

It is giuen onely to a wise man to bee con-  
tent in pouertie.

Suffer that with patience which thou canst  
not auoyde, & be not displeased at thy poore  
estate.

The beggars crutch, serueth him both to  
leane vpon, and to fight withall.

Patiently should that bee borne, which no  
strength can ouer-come, nor counsel auoid;  
whether it be pouertie to pinch the body, or  
aduer-



aduersitie to crosse the minde.

It is better to suffer necessitie, then to borrow of him whom a man may not trust.

Pouertie possessed in safetie, is better then great riches enioyed with much feare.

VVhen a man is plagued with pouerty and sickness, both ioyned together, without any succour or easement, then riseth in him an intollerable griefe, a fire not able to be quenched, a sorrow without remedy, & a tempest full of wracks.

Hee liueth in most wretched estate of beggerie, that is not indued with any good qualitie.

*Nō sibi sed domino grātis est quæ scit egestas.*

— *O vite tuta facultas*

*Pauperis, angustiq; lares, ô munerâ nondum*

*Intellecta Deūm —*

## Of Banishment.

Defi. Banishment is a putting away, or driving out of any man, eyther from the place where he ought and should inhabite, or from thence where he tooke delight, & desired to dwell.

For sinne was man thrust into the world, therefore his life in it is banishment.

No

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No banishment is sweete, but the banishment of a righteous soule from the prison of a world wearied body.

The banished man without a house to dwell in, is like a dead body without a graue to rest in.

It is better for a man to bee banished his country with wise men, then to liue there still amongst fooles.

He that denieth himselfe to his Country, is in banishment already.

VVheresoeuer a man liues well, there is his Countrey.

In exile & calamitie, we know friends from aduersaries.

A chaste eye exileth licentious lookes.

To exile a true friend, is to loose a perfit soule.

To banish hope, is to call home dispaire.

Good fortune attends not every great estate, nor euill chaunce every exild person.

To stuffe thy coffers with coyne, is to commit thine honour to exile.

True happines is neuer had till after death, nor exile welcome, but in death.

The exile of a friend, is worse then the departing from life.

Hee that liues banished alone, liues like a wild.

wilde-cat in the wildernesse.

There was neuer foule loue, nor faire prison, welcome death, nor desired banishment.

It is a needlesse question to aske a sick man if he be willing to haue his health, or an exile if he would be called from banishment.

There is nothing better then a contented minde, nor any thing worse then the name of a fugitiue.

There is more sorrowe in loosing a mans owne Countrey, then in conquering a world of other nations.

In time, custome becomes a second nature, and long banishment breeds loath in delightfulnesse.

Death & banishment come soone enough, if slow enough.

The ayre is neuer without some winde, or some clowde, nor a banished man without some crosse or trouble.

Sweet is rest after long pilgrimage, & great is the comfort a banished man takes at the tidings of his repealement.

It is the nature of man to loue those things deereest which are banisht farthest from him.

Hee that in the morning is proude of his possessions, may happen ere night to be banished from his pleasures.

Beau-

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Beautie and youth once banished, neuer re-  
peale.

The comfort of fugitiues, is that there bee  
many fugitiues.

Care followeth a fugitiue person, euen as a  
shadow followes the body.

*Exilium terribile est ijs, quibus quasi conscrip-  
tus est habitandi locus, non ijs qui omnem orbem  
terrarum vnā urbem esse dicunt.*

*Exilium ibi est vbi virtuti non est locus.*

Of absence and presence.

*Defi. Absence is the departing or losse of a  
friend, or any other object wherein wee take  
delight; and presence is the continuall com-  
panie of the partie with whom wee desire to  
be most conuersant.*

**I** It is farre better for a man to be absent, then  
present at perrils.

The presence of the minde, is to be prefer-  
red before the presence of the body.

Ve neuer know how profitable the pre-  
sence of a friend is, vntill wee haue felt the  
want of his absence for a time.

The long absence of friendes, maketh theyr  
harts more merry at their suddaine meeting.

Absence

Absence in loue, makes true loue more firme and constant.

The absence of friendes, is the presence of griefes.

As contraries are knowne by contraries, so the delight of presence, is knowne by the hell of absence.

Man seperate from mony, is like a soule se- perated from a body.

The griefe of vnwished absence, is vvorse then the wound of a stubborne launce.

The diuorce of sorrow, is slow-footed, and lasie.

Absence breedes forgetfulnes, and forget- fulnesse breedeth error.

A tedious presence, decayes loue, & a long absence forgets true familiaritie.

The absence of couetousnesse, is the pros- peritie of present estates.

Trauaile not to gaine absence, for society is the strength of happinesse.

Absence puts off happinesse, and time alters resolutions.

VVhen thought absents it selfe from truth, the soule presents her selfe to sinne.

The euils got by absence, wisdome recu- reth.

The solitary man is either a God or a beast.  
Much

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Much absence is a signe of small loue.

Life and faith once absented neuer returne.

The fayrest presence is but a dunghill, covered ouer with white and purple.

The presence of an vn honest person, is neuer profitable.

VVhilst the presence of power by pleasures gets acquaintance, vertue is vnknowne, and lyes in absence.

Infamy is neuer absent from arrogancie.

Men gaine theyr desires by trauaile, sustain them by thought, and are absent from them by anoyance.

The presence of one day, blameth the absence of another, but the last shal giue iudgment of all that is past.

The absence of punishment, is no pardon for transgressions.

Absence from euill, cleeres vs of euill.

Absence is death, death is rest, absent death is deaths rest.

Absence tyrannizeth.

*Virtutem incolorem odimus, sublatam ex oculis querimus inuidi.*

*Dictis absentem rodere inhumanum est.*

## Of Acts.

*Defi. Acts are the monumentall deedes of our lines, and our actions are the Ensignes, by which are knowne the perfectnes of our good or euill liuing.*

**A**ll the praise of inward vertue consisteth in outward action.

Mens actions doe not alwaies passe vvith fore-sight and reason.

An action without reason, & a reason without an action, are both alike imperfit.

Action is the ready entrance into contemplation.

A silent deede, is better then an vnperformed word.

Neyther can good words colour a bad action, nor badde wordes deptraue from a good action.

Shape beautifies an image, & good actions commends a man.

Actions are by so much more manifest then words, by how much the eyes are surer witnesses then the eares.

It is an argument of too much weakenesse, to remember what should haue been doone.

Action

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Action is the life of contemplation, and the tongue of conceit.

In action a man doth not onely benefit himselfe, but profit others.

God woulde neuer haue deliuered a soule into the body, which hath armes and legges, (onely instruments of action) but onely it was intended the mind should imploy them.

There must not onely be in a man a minde of charitie, but also distributing hands.

Action is the matter of vertue & honour.

By the actions of a good man, wee adiuudge alwaies the excellencies of his life.

An imperfect man, by one perfect good action, gaines a liberall name of goodnes.

Speech is one of the greatest actions, which makes manifest the prudent vertues of the soule.

All newe actions seeme fayre, though they be like a painted woman.

Tis hard to please all men in all actions.

To keepe a friend certaine, is a harder action then to get a friend.

Doe what thou wouldest haue doone vnto thee, for indifferencie is iniustice.

Humilitie of minde, is better perceived in action then in iesture.

Presumptuous boldnesse is a base action in the



the eyes of thy betters.

So loue as thou maist hate, so hate as thou maist loue, and both without challenge.

VVill ought alwaies to be accounted an action.

Fire which is hid, acts greater violence the that which breakes forth in flames.

The end of euery thing is the tryall of the action.

*Conscientia bene actæ vitæ, multorumq; benefactorum recordatio incundissima est.*

*Exercitationes virtutum in omni ætate mirificas afferunt fructus.*

## Of Prayse.

Defi. Prayse is an exbalting, or lifting vp to honor, eyther the good parts we behold in others, or those excellencies with which our eyes (tickled by delight) are inamoured.

**T**Here be many that in words are ready to prayse that which is good, and fewe that in works are willing to follow the same.

It is better to be praised for true speaking, then to be honoured for flattering & lying.

For a man to praise too much his own writings, is nothing els but to giue men occasion

S

to

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to speake euill both of him & his works.

As it is seemelie for a Philosopher, and a wealthie man to praise the profits of peace: euen so in his mouth it is vncomly to prate of the perrils of warre.

It is no lesse praise-worthy to deserue honour then to hold it.

Perfit praise & felicitie, consisteth in a contented life, and a quiet death.

Praise bestowed on an vnworthy person, is a manifest signe of flatterie.

Praise is a poyson to the ambitious man, for it leadeth him beyond the scope of honestie.

Nothing deserueth commendation, vnlesse it be vertuous.

Praise encourageth the spirit to great and mighty things, and nourisheth true vertue where it is begun.

Commendations maketh the labour light, the wit studious, and the hope rich.

Three things are commendable in a scholar, silence in his tongue, diligence in his reading, ciuilitie in his behauiour.

Commend nothing for the fairenes, for the Lillie is white, but it stinketh; nor for the bignes, for mighty things are comberfome, but for the goodnesse, which maketh things vnapt conuenient, & apt things gracious.

The

The praise that *Scilla* gaue to *Cynna*, made him to commit periurie.

It was most notable and memorable in *Lucullus*, that being very young, and before hee sought any dignitie in Rome, he accused *Sernilius Augur* before the Senate, who had detracted from his Fathers praise and honor.

Amongst all the praises of *Lucullus*, hee deserved most by this aunswere. I had rather, said he, deliuer one Romaine frō the hands of an enemye, then enioy all the riches of mine aduersaries.

*Pompey* beeing growne to the height of his fortune, and exalted by many praises & victories, was thus prettily checkt at his departing out of Athens, *Quantum hominem te esse uolui, catenus es Deus.*

He that praises a man openly, will not stick to flatter him secretly.

To do good to the poore is a double praise, because a double sacrifice, one to God, another to man.

Most praise-woorthy is the good nurture that can amend a bad nature.

Vertue begets praise, and praise begets honour and authoritie.

Nothing is more vncertaine then praise, for what one day giues vs, another day takes

away from vs.

Tis greater praise to help the helpelesse then to maintaine the needlesse.

In doing that we ought, deserues no praise, because it is dutie.

Hee that abaceth a worthie man, seeketh to eleuate his owne commendation.

It is meere wickednesse to seeke prayse by counterfeited vertue.

It is most necessary for men in all their actions, chiefly to seeke the praise of God.

If another man praise thee, yet remember thou to be thine owne iudge.

All things that are good, haue euer the preheminance in praise and comparison.

As the shadow followeth the body, so praise followeth vertue.

Neuer praise any thing that is not comendable, neither dispraise that which is prayse worthy.

To be praised of euill men, is as euill as to be praised for euill dooing.

If thou wilt prayse any man, praise him for those things which may neither bee given him nor taken from him; that is, not for his faire house, his goodly garments, or his great possessions, but for his vertue, wit, and perfit reason.

Neuer

Neuer challenge to thy selfe, the praise of other mens inuentions.

Hee that praiseth any man because hee is a gentleman, praiseth his parents also.

As they which giue vnwillingly, seeme to haue but little themselues, so they which praise other men slenderly, seeme desirous to be praised themselues.

It is a poynt of flattery to praise a man to his face.

Bee neither too hasty to praise, nor too forward to discommend any.

There is no day so cleere, but it hath some clowde, nor any praise so complete, but it is subiect to the scandall of the enuious.

*Silans allicere nos ad recte faciendum non potest, nec metus quidem a fadissimis factis potest auocare.*

*Laus ubi noua oritur, etiam vetus admittitur.*

## Of Ayde.

*Defi.* Ayde generally is any reliefe or succour, chiefly in our extremities; and is the greatest vpholder of ability, when it is most weake and desperate.

Sorrow is so hard of beliefe, that it refuseth all ayde, imagining truth to be dreames,

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and dreames to be truth.

Fatall is the ayde that brings vs to the ascent of a crowne, from whence men come not downe, but fall downe.

The ouer-spreading pompe of ayde or might, dooth darken weakenes, and debace his violence.

The excesse of ioy and sorrowe, neuer affords ayde vnto affliction, no not so much as in words.

Sorrow makes silence her best ayde, & her best Orator.

Reuerent order will not ayde iniquitie, or peruert right.

Offences vrged in publique, are made worse, and expell ayde.

The shoue of iniustice, aydes and agravates despight.

The multitude which looke not into causes, rest satisfied with any thing which is ayded by the Lawes.

Hee findes more then enough, which findes his power ayde sufficiently, to make what he will right.

He whose owne ayde makes his own cause, makes it too much to make it more the sure.

Feare casteth too deepe, and is etier too wise, if it be not ayded by some resolution.

A doubtful minded man, can neuer endure to be ayded by any vsuall meanes.

The ayde of the spirit is sayth, by which a man is deliuered from a second death.

The grace and lawe of the Spirit, furnished with the ayde of God, iustifieth the wicked, reconcileth the sinfull, and giueth life to the dead.

VVisedome and learning, are the two chiefe aydes to vertue and good conditions.

Lawe is the Queene of immortalitie, and aide the Lord, which restores the oppressed.

VVise men are not ayded by the lawes of men, but by the rules of vertue.

Euill ayde, and inconstant loue, is like the shadow of a cloude, which vanisheth as soone as it is seene.

Honest assistance is without hurt, without hate, and without penury.

He scornes his blisse, which scornes the aide of his friends.

The ayde of a friend in law, is halfe an end to the law.

He is rash witted that presumeth too much vpon his owne power.

God giueth his wrath by weight, & mercy without measure.

To try the ayde of friends, is to prooue the hope

hope of fortunes.

Two craftie men can neuer agree well together, for Fortune to the one is mother, to the other a step-dame, & to neither of them a certaine ayde.

Hee is a monstrous foole, that wil presume to flie with the ayde of waxen wings.

*Homo homini, quicunq; sit, ob eam ipsam causam, quod is homo sit, consulere debet.*

*Aerarium, armamentarium, concilium regum auxilia.*

## Of Meane.

**Defi.** *Meane is the mediocritie and best part of any action, and must be vsed in all things; it containeth the full effect of prudence touching gouernment, and tranquillitie concerning the soule.*

**T**HE difference of good or badde, consisteth in mediocritie, or a meane in all things.

Curiositie and extremitie, banished man from the first modestie of his nature.

Nothing too much, nothing too little, preserueth a meane in all things.

The meane estate, is the best estate, indifferent



rent equalitie, is safest superioritie.

Hee that starueth for drinke by a fountaine side, hath no meane in his miserie.

The meane loue is the surest loue, to loue extreemely, procureth eyther death or danger.

Of two euills, the least is to be chosen, for that is the meane to well choosng.

Meane gifts are most acceptable, because they are not corrupted with prodigalitie.

The more men are threatned, the greater meanes they seeke for theyr safetie.

First to become a seruant, is the best meane to become a maister.

Hidden thoughts may be discouered, and meane estates highly erected.

As stormes wither flowers, so pride confounds meane callings.

All men must till and sowe before they can reape, & the meaner man the more painfull in his labour.

The smallest hayre hath his shadow, and the meanest estate his rising and downe-falling.

Fire is neuer without smoake, nor extremitie without crosses.

Mountaines hauing too much heate of the Sunne, are burnt, valleys hauing too little heate thereof, are barraine, but such places as hold

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hold a meane, are most fruitfull.

Meane thoughts without extremities, gather both beauties and vertues together.

Of all the parts in musick, the meane is the sweetest.

He which keepeth a meane in his diet, shall neuer surfeit.

Rage is the mother of repentance, but mild dealing sheweth loue.

The increasing of passion, multiplyeth complaints.

Extreamity harbours where meane is not kept.

Cruell men haue cruell deaths, where temperate persons out-live nature.

Meane thoughts excell ambitious deedes.

VVise men temper theyr actions to the time, and hold a meane in all matters.

The fairest flower may wither, & the highest hopes decline by misfortune.

The meane cottage of a swaine, standes in more safetie then the pallace of a Prince.

Standing water is worse then the running riuer, & idle ambition more dangerous then meane indultrie.

The Mouse which hath but one hole, is soone taken, and he that hath but one meane to resist harme, is quickly ouerthrowne.

blind

VVhere

Where there is no meane, there is no order, and where proportion is not kept, there is speedy confusion.

*Est modus in rebus sunt certi denique fines,  
Quos ultra citraque nequit consistere rectum.  
Sans cuiq̃ modus est, tamen magis offendit nimium quam parum.*

## Of Labour.

Defi. Labour is (or ought to be) the honest recreation of the minde, and that industrious worke-maister, which buildeth our knowledges, and makes them absolute by exercise of good letters, and continuall trauaile in the Sciences.

**L**abour is enemy to loue, and deadly foe to fancie.

It is not freedome to liue licentiously, neither is it liberty to liue without labor.

To labor as we ought, deserues no reward.

Great labours, require sometimes to be cafed with honest pastimes.

That which is doone slowly, is neuer done willingly.

There is no greater labour then to be ignorant of quietnes.

Take

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Take good aduifement ere thou begin, but the thing once determined, difpatch with all diligence.

A man that doth all he can doe, dooth what hee ſhould doe.

By diligent and laborious examination of things paſt, wee may eaſily fore-ſee things to come.

Diligence is the ſearcher out of truth.

Labour armeth ſubjects to all vertuous enterpriſes.

He that endureth labour, ſhall taſt the fruit of his trauaile.

*Publicola* was bleſſed in his indeuours, got fame by his induſtrie, wonne battailes by his forwardneſſe, and died fortunatly through liuing laboriouſly.

As nothing mounteth ſwifter then fire, ſo nothing atchiueth ſooner then labour.

Hee that endeuoureth, attaineth, hee that neglecteth, repenteth.

*Philotis* by labour ouer-came the Latines, and by his ſtudie and policie, got that victory which the Romaines detracted by their feare.

The ſtuttering in *Alcibiades*, did not ſo much hurt him, as his induſtrie in wars renowned him.

All errors by labour are cured, huge mountains

taines leuelled, and weake wits refined.

The hope of a good rewarde, is a great encouragement to labour.

Immoderate labours doe weaken the body, but a temperate kinde of exercise, cōserueth the same in health.

As the sweetest Rose groweth vppon the sharpest prickles, so the hardest labors, bring forth the sweetest profits.

As brightnes is to rustinesse, so labour excelleth idlenesse.

No worthy act can be accomplished without paine and diligence.

No profit is denied to the painfull person.

By vse and labour, saith *Cicero*, a man may be brought to a new nature.

If *Demosthenes* had seene any Cittizen vp before him, and at worke, it would greatly haue greeued him. His continuall labour & dilligence in his studies, made him prooue so rare and perfit an Orator.

The industrious man by his dilligence, oftentimes excelleth him to whom nature hath beene most beneficiall.

Labour in youth, waxeth strong with hope of rest in age.

Diligence is the Mistres of learning, without which, nothing can eyther be spoken or done

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done in thys life with commendation, and without which it is altogether impossible to prooue learned, much lesse excellent in any Science.

Docilitie gotten by industrie, though it bee hard in conceiuing, yet once obtained, it is sildom forgotten.

Carsulnesse & diligence, are the two keyes of certaintie.

The God which is immortall, saith *Cicero*, doth (as it were) sell all things vnto vs for our labour and trauaile.

VVithout care and diligence, no estate can prosper.

Those studies which seeme hard and troublesome in youthfull yeeres, are made right pleasant rests in old age.

There is nothing so hard, but dilligence & labour may make it seeme easie.

Nothing causeth a man more dilligently to doe his dutie, then to thinke what he would require of him that is his seruant.

There is nothing that sooner maketh a horse fatte, then the watchful eye of his master, nor any thing maketh a land more fertile, then the diligent labour of the owner.

By danger, dread, & doubtfulnes, diligence is greatly hindered.

*Qui studet optatam cursu, contingere metam,  
Multa tulit, fecit, puer, sudauit, et alit.*

*Siquid feceris honestum cum labore, labor abit  
honestum manet: si quid turpe cum voluptate,  
turpitude manet voluptas abit.*

## Of Gladnes.

*Defi.* Gladnesse or pleasure, is properlie called  
that delight which moueth and tickleth our  
sences; which quickly slideth and slippeth a-  
way, and for the most part leaueth behind it  
occasions rather of repentance, then of calling  
it againe to remembrance.

**O**ur pleasures are inductions to our griefs.  
Oft hath a tragick entrance happy end.  
Gladnes with griefe continually is mixt.  
Sorrow fore-going gladnes, graceth it.  
Immoderate desires, delights, and hopes,  
haue made, doe make, and will make too  
many fooles.

There is nothing more to bee reioyced at,  
then a good and quiet conscience, which at  
the latter day shall be a witnesse to iustifie, &  
not to condemne vs.

The gladnesse of the hart, addeth length to  
our life, but sorrow of life, hastens death.

Be

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Be gladde of that day wherem thy tongue hath not mis-sayd, and thy hart hath repented thy sinnes.

Disordinate laughter causeth death, & violent pleasures, mighty dangers.

All men are gladde to see theyr riches increase, but few men are diligent to amplify theyr vertues.

All worldly gladnes rideth vpon the wings of time, and but in heauen, no perfect ioy is found.

Be not gladde of thy enemies fall, for hee that sitteth surest may be overthrowne.

It is better to enter the house of mourning, then the habitation of gladnesse.

The gladnes of contemplation is the sweetest solace.

Sith ioyes are short, take gladnesse when it comes, for sorrowes headlong follow one another.

Couer thy gladnes in thy hart, least thy delights be discouerd.

Pleasures while they flatter a man, they sting him to death.

Pleasure vnbrideled, carrieth a man headlong to all licentious liuing.

Pleasures bring losse and dammage to the party that too much delighteth in them, they ingender



ingender in his minde sorrow, sottishnes, forgetfulnes of wisedome, and insolencie.

Hee that is giuen to pleasure, iudgeth all things not according to reason, but according to sence.

Gladnes is the booke of all euils, quenching the light of the soule, hindering good counsaile, and turning men aside from the way of vertue.

Pleasure is a cruell beast, making men her slaues, & chaining the with golden chaines.

Pleasure is so much more odious, by how much more she hideth her venom, vnder the garment of good liking.

Pleasure is a certaine exultation, or an exceeding reioycing, sprung of the euents of things desired.

Pleasure is of two sorts, one is said of honest and good things, the other of dishonest. In respect of honest things, it is called *Voluntas*, in respect of dishonest, *Voluptas*.

A wise man ought not to be puffed vp with pleasure, for it is the foode of filthinesse, it killeth the body, weakeneth the iudgement, & taketh away our vnderstanding.

He is not woorthy the name of a man, that spendeth a whole day in pleasure.

In pleasures kingdome there is no place for

T

vertue

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vertue to dwell in.

*Qui minus deliciarum nouit in vita minus  
met mortem.*

*Gaudia principium nostri sunt saepe dolori.  
Gaudia non remanent sed fugitiua dolent.*

**Of Libertie.**

Defi. *Libertie is that freedom and happinesse,  
which bringeth the soule to his contentment  
and satisfaction, after the troublous pilgri-  
mages, trauailes and bondages of the world.  
Or other wise, to liue as a man list.*

[ *Hrough too much libertie, all things run  
to ruine.*

*Libertie in the minde, is a signe of goodnes,  
the tongue, of foolishnes, in the hands, of  
rust, in our life, want of grace.*

*Nothing corrupteth more then libertie, for  
maketh the sonne despise his Father, the  
ruaunt his mailter, and the cittizen his ma-  
istrate.*

*Hee is to be counted free, that serues no  
wofenes or infirmitie.*

*Vnbrideled libertie corrupteth the world.*

*No man trulie liueth at libertie, but he that  
acteth vertuously.*

Too

Too much liberty makes youth licentious.  
The wise man that hath the raine of his own  
wit restrained in the hands of his discretion,  
is onely free.

VVhom pouertie cannot depresse, libertie  
may not corrupt.

Vertue onely yeeldeth men libertie, sinne  
shame and seruitude.

If the libertie of the Commons bee not re-  
strained, the Common-wealth will bee de-  
stroyed.

A mans minde may bee at perfit libertie,  
though his body be fettered with yrons.

He is most at libertie that hath least infeli-  
citie.

Lyfe lost for libertie, is a losse ful of pietie.

It is better to die a miserable life, being at li-  
bertie, the to liue a magnificent slaue in con-  
tinuall bondage.

Too much libertie, is a little bondage, and  
too great bondage, hastens speedy libertie.

Slaues and bondmen, haue onely this liber-  
tie, to vse a proude countenaunce, because  
they be shamelesse.

A constrained will, seeketh euer opportu-  
nitie to slip his head out of the coller.

No man liues happily, if he want the free-  
dome of liberty.

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Hope is bondage, but mistrust is libertie.

Death ought to be preferred before seruile  
slauerie and bondage.

A tyrant neyther knoweth true friendship  
nor perfect libertie.

It is a hard thing to moderate a man much  
giuen to libertie, or to put a bridle to wanton  
affections.

VVhere customs are corrupted, libertie  
should be broken.

Hee that hath libertie to doe more then is  
necessary, will oftentimes doe more then is  
tending to honestie.

VVhere libertie is giuen to offend, sinne is  
so sweete to the flesh, that there is no difference  
betweene men and beasts, but that men  
doe exceede beasts in beastlines.

He is to be thought free, that is not a slave  
to sinne.

The recoverie of libertie is so precious, that  
to redeeme it, no danger is to be feared.

*Ille mihi non videtur liber, cui mulier imperat,  
cui lex imponit, prescribit, iubet, detat quod vi-  
detur: qui nihil imperanti negare potest, nihil  
recusare audet. Si possit, dandum est: si vocat  
veniendum: si eiucit, abundum, si minatur ex-  
timefcendum.*

*Licentia sumus omnes deteriores.*

## Of Seruing.

Defi. *Seruing, or seruitude, is a certaine slavish bond of constraint, by which, eyther for commoditie or loue, men binde themselves to the wil of others; making themselves subiect to controlement.*

**T**O serue or obey well, is a great vertue, & proceedeth of a nature which beeing good, is holpen by education.

It is as necessary for him that serueth, as for him that commaundeth, to be honestly minded.

He that honoureth his Father, his sins shall be forgiven him; and hee that obeyeth his mother, is like one that gathereth treasure.

Seruants must be subiect to their maisters, whether they be curteous or froward.

Nature, and the lawes which preserve nature, binde men that will be seruants, to strict obedience.

It is the dutie of a good servant, to doe with willingnes, whatsoever his maister lawfullie commaundeth him.

The seruants of wisdom, are the church of the righteous, and theyr of-spring is obedience.

dience.

Seruaunts ought with patience to beare the corrections of their maister.

The seruaunt that dutifully honoureth his Maister, shall in time to come, finde loue and obedience in his owne household.

The onely fruite of seruice, is loue, and the pleasure thereof, humilitie and obedience.

The first dutie in a seruaunt, is willingnesse to learne what soeuer is necessary; the second, faithfulness, in performing truely what-soeuer belongeth to his duty; the third, carefulnesse, in seeking all honest meanes to profit his maister; the fourth, silence in tongue, in not replying against his maisters speeches.

There ought to bee in a seruaunt double silence, the one, in not replying, or contradicting; the other, in not reuealing abroad what his maister doth at home.

Seruaunts ought not to obey with eye-seruice onely, but also with singlenes of hart.

It is a most commendable vertue in a seruaunt, to know how to obey well.

A seruaunt once made malapert, and saucie, will alwaies after kicke at his dutie, & scorne the controlement of his maister.

Looké what kinde of seruice a seruaunt doth vnto his maister, the like shall surely bee required

quited when he keepeth seruants himselfe.

Honest & gentle maisters, haue commonly proude and stubborne seruants, whereas a maister sturdie and fierce, is able with a little winck, to commaund more dutie, then the other shall with many words.

The duetie of seruing, is to hold in high estimation all Magistrates, Rulers, & Gouvernours in the Common-weale.

Princes must be serued both with lyfe and goods, and that is the personall seruice of euery naturall subiect.

All men must be subiect to Principalities.

Vnder obedience in seruice, is contayned moderation, which priuate men ought to obserue in publique affaires.

Men are bound to obey Magistrates, although they commaund things contrarie to publique profit; except it bee in such things as are contrary to the lawes of God.

Seruing iustly, is a scale of obedience, and a testimonie of an vpright conscience.

Tyrants are in the Scriptures termed the seruants of God.

It is treason against God and man, for the seruant to offer violence to his maister, but most damnable for a subiect to touch the Lords annoynted.

*Nihil*

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*Nihil est fœdius seruitute ; ad decus et libertatem nati sumus.*

*Si miserum est seruire , multo miserum est seruire ijs, quos non possis effugere.*

## Of Obedience.

*Defi. Obedience is the end where-unto vertue tendeth, namely, when in all our actions we obserue honestie & comelines, it is that which bindeth the soule, when fully and willingly, without force or constraint, we giue to euery one that which belongeth vnto him: honor to whom honor, reuerence to whom reuerence, tribute to whom tribute, and succour to whom succour belongeth.*

**O**bedience is better then sacrifice.

Obedience sheweth our nurture, rebellion our corrupt nature.

The Cōmon-weale is alwaies happy, where the subiects are obedient, and the magistrates mercifull.

VVicked men obey for feare, but the good obey for loue.

Seruants in word and deede, owe dutiful obedience vnto their bodily maisters.

VVhere reason ruleth, appetite obeyeth.

Nothing



Nothing deserueth more fauour and commendation then diligent obedience.

The obedient childe maketh a glad Father, but an indiscreet and vnruely sonne, is a heauines vnto his mother.

Nothing thriueth by strife and contention, but all things flourish through loue and obedience.

Disobedience proceedeth frō negligence, for hee that gouerneth well, shall be obeyed well, but he that giueth to his seruants too much libertie, shall be sure to haue too much losse.

They commonly proue the best maisters, that haue beene the most obedient seruants.

Obedience formeth peace, establisheth commonweales, and prevents disorders.

The obedience of the lawe, is the maintenance of the law.

Treason hath no place, where obedience holds principalitie.

VVho soeuer obeyeth his superior, instructeth his inferior.

It is a certaine & infallible obseruation, that the sonne who hath irreuerently and disobediently honored his Father, is in his olde age plagued by his owne posteritie.

The humble and obedient gaine honour,  
but

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but the stubborne and obstinate, reproofe.

Obedience is the badge of deuotion, the scale of contemplation, the safegarde of the penitent, and the schoole of the ignorant.

To obey the Law, is to fulfill the Law.

The will obedient to reason, neuer straieth, but where men breake all bonds of dutie, there follow all sorts of plagues and punishments.

The Spartans, by theyr obedience and frugalitie, were more honoured, then eyther Thebes renowned for her Gods, or Athens for her wise-men.

Obedience is a vertue due to G O D and man; to God, as our Creator, to man, as our Superiour.

Tis a signe of disobedience, to grudge against vnworthy Rulers.

VVhere reason ruleth, appetite obeyeth.

That country is wel kept, where the Prince knoweth rightly howe to gouerne, and the people how to obey.

A wicked and disobedient person, seeketh his owne confusion.

The King himselfe is supream head of all other authoritie, and obeyeth no man, but the Law onely.

If thou vanquish thy Parents with sufferance,

rance, thou shalt surely bee blest for such obedience.

Hee obeyeth infinites, that is a bond-slave to his owne lusts.

*Qui bene ducit effecit vt recte eum ij quos ducit sequantur.*

*Flectitur obsequio curuatus ab arbore ramus;  
Franges, si vires experiere tuas.*

## Of Opinion.

*Defi. Opinion is a rule of the minde, containing our woe or pleasures; it is borne of wind, nursed with unrest, & brought vp onely with imagination.*

**O**pinion makes men arme theselues one against another.

Opinion is one of the greatest pillars which vpholds Common wealths, and the greatest mischief to overthrow them.

Opinion proceeding from a firme discourse of reason, purged from vanitie, is perfit iudgment.

He that followes opinion, flies from rest.

VVhatsoever opinion perswades vs to bee perfit, beeing once approued, becomes most deceitfull.

Opinion

*VVits Common-wealth.*

Opinion is borne of the wind, and fed with imagination, iudging euer best of that it least enioyeth.

Opinion neuer iudgeth rightly of any thing as it is indeede, but onely as it seemeth to be.

Opinion lyuing in hope, pines in present, lacking what euer it hath.

Opinion is the torment of the minde, and the destruction of the body, vainely promising that rest which could neuer be enioyed.

Opinion drawes on the ambitious with a vaine conceit of immortality, making possible impossibilitie.

It is a tokē of a corrupt estate, where there are many opinions, and many Phisitions, for the first is maintained by vnfaithfulnesse, the last by idlenes and gluttony.

The varietie of opinions among the learned, begets both doubtfulnesse and feare in the ignorant.

The opinion of Iudges, haue heapt futes one vpon another, and made them immortall.

Opinions makes euery certaintie incertaine, the cleereſt thing obscure, and the sureſt contract the easieſt vntied.

Opinion leaues mens actions open to the ſlaunders, craft, malice, and polling of wicked Lawyers.

Lawyers.

By opinion chiefly, is maiestie & integritie of auncient iustice lost.

All sedition springs from opinion, and all sedition is euill, how honest soeuer the ground be pretended.

Opinion is the originall of disobedience, & disobedience is the beginning of fury.

The vnion and concord of opinions, is the agreement and harmony of kingdoms.

The ground of the Romaine ciuill vvarres, was the diuersity of opinions betwixt the Nobility and the Senate.

The strength of false opinion is of such force, that it overthroweth the loue betwixt man and wife, betwixt father and childe, betwixt friend and friend, and betwixt maister and seruaunt.

To know the causes of false opinions, is the onely meane to breake the strength & roote out the force of false opinion.

Profit, honor, losse, and dishonor, are foure causes of disioyned opinions.

Shame breedes variation in opinions; yet not tumultuously, or without order.

Great opinions alter not at one instant, but leaue theyr strength by degrees, by little & little, except they be violent.

*Dissemi-*

### *VVits Common-Wealth.*

Dissimilitude being a diuersity of opinions in religion, is cause of ciuill warre.

The diuersity of opinions in subjects, is most dangerous to estates and soueraignes.

Diuers opinions, labour for diuers occurrents, and theyr diuersitie is sildom satisfied.

It is impossible for any heade to maintaine an opinion contrary to the members.

Amongst men that are honest and vpright in lyfe, and lyue contented with theyr calling, there neuer happeneth diuersity of opinions, nor ciuill warres for religion.

*Quod quisq; dicit, id etiam eum putare necesse non est.*

*Impetrari non potest, quin quale quidque videatur ei, talem quisq; de illo opinionē habet.*

### Of Credulitie.

Defi. Credulitie is a certaine ground and vnfained trust which wee repose in the object propounded to our imagination; it is also the destruction of doubt, and an animater of vs to those actions which we credite to be honest.

SO many men, so many mindes, & so many mindes, so many beliefes.

Credite is a constant trust in such things as  
are

are spoken, or couenaunted.

Credite is a figure of fayth, or that vvhich fayth it selfe is, and is breathed by the Spirite of God into the godly.

Credite or fayth, consisteth aboue al things in prayer and meditation.

True beliefe, breedeth constancie in prosperie, and patience in time of affliction.

A good lyfe cannot be seperated frō a good beliefe.

As perfit hope and trust, quickneth men to call vpon GOD, so incredulity makes men feareful, and pulls them from his seruice.

Beleeve sayles, where Gods truth stands incertaine.

The way to increafe credite, is first to haue credite.

The fruite of beliefe, is made manifest by the loue we beare to our neighbours, and by our patience in tyme of tryall.

True beliefe iustifieth; and that iustification is our redemption.

Credulous beleeves, knyts together the ioynts of a Common wealth.

Kingdoms without beliefe, are like vnto a mans breath, which vanisheth as soone as it is seene.

That mean which constituts cōmon weales  
vreserues

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preserues them; sayth first cōstituted them,  
therefore sayth vpholds them.

Credite without gyfts appertaining to cre-  
dite, is no credite.

No man beleueth willingly more then hee  
himselſe liketh.

No golde is so precious as a saythful friend,  
whom a man may boldly credite.

Mens credites should be better then debts,  
for sayth should exceede oathes.

Vnexercised credite is sickly, and vnknown  
things, are vnadmired.

Fayth built vppon any thing but diuinitie,  
is dead fayth, and like a frame that hath no  
substance or continuation.

From fayth comes feare, from feare, hate of  
sinne, and from hate of sinne, euerlasting sal-  
uation.

In the greatest danger, the greatest credite  
is best deserued.

Truth is the daughter of Tyme, and guide  
to all goodnesse.

Hee that through custome makes little ac-  
count of his promise, may sweare often, and  
sildome be believed.

Custome without credite, is no better to be  
accounted of then an old error.

He is much his owne enemy that carelesly  
looseth



looseth his owne credite.

VVithout fayth nothing can prosper.

The loue of God and fayth, saueth soules.

VVhen mens thoughts depart from fayth, then health departs from the soule.

True fayth in God, maketh innumerable strong champions, and inuincible stomacks; not onely towards death, but also against all the most cruell deuises that can be founde, to make death (if it were possible) more painfull then death.

Credite is of greater worth then friendship, and friendship as worthy as may be.

All things belonging to happinesse, consists in faith and credulitie.

*Non patitur ludum fama, fides, oculus.*

*Non holocausta Deus, sed corda fidelia querit:*

*Hec qui dona gerit, lege beatus erit.*

## Of Secrecie.

Defi. Secrecie is a faithfull humor, which strengthened by vertue, concealeth in despite of misfortune, those things which one knoweth may eyther profit his enemy, or preiudice his friend or country.

**I** T is harde to keepe that secrete, which a man is desirous to vtter.

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He that knowes not whē to hold his peace,  
knowes not when to speake.

To manifest the secrets of a Prince, is per-  
rillous.

Gold boyleth best when it least bubleth, &  
a flame pressed downe, enforceth the fire to  
smother.

Loue that is kept in secrete, consumes in so-  
rowes, and the flames of fancie raked vp in si-  
lence, will both fire the sences, & shrinke the  
sinnewes.

VVhat is done closly, is halfe pardoned, &  
affections which are maintained with loyal-  
tie, are but slender faults.

The choyce is hard, where one is compel-  
led either by silence to die with griefe, or by  
writing to liue with shame.

Hee beareth his miserie best, that hideth it  
most.

As silence is a gift without perrill, and con-  
taineth in it many good things: so it vvere  
better our silence brought our simplicitie in-  
to suspition, then to speake either inconnu-  
iently, idely, or vnnecessarily.

Those things which are vntolde, are vn-  
done; for there can bee no greater comfort  
then to know much, nor any lesse labor then  
to say nothing.

Silence

Silence digesteth that which follie hath swallowed, and wisdom weaneth that which fancie hath nursed.

There is nothing so much hidden, which humaine couetousnesse doth not discover.

It is better to suffer death by silence, then dishonour by reuealing thy secrets.

*Venus* temple is neuer shutte, *Cupids* register lyes euer vnfolded, and the secrets of loue, if they be concealed, breede eyther danger by silence, or death by secrecie.

Better it is by speaking little to make a smal skarre, then a deepe wounde by much babling.

Silence is a gift without perrill, and a treasure without enemies.

Silence is vn suspected, but much babling is treasonfull.

Secrecie breedeth securitie.

*W*omen are fitter to conceiue Children, then to conceale secrets.

By mispending treasures. wee loose wealth, by discovering secrets, honor and life.

Amongst the *Egyptians*, it was a capitall vse to reueale secrets.

That which thou wouldest fewe shoulde know, keepe secrete to thy selfe.

Be more ready to heare then to speake.

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Silence is more safetie then speech, whe our enemies be the auditors.

In some place, at some time, & in some companie, it is better to be silent then talkative.

*Querit aquas in aquis, et poma fugacia capta  
Tantalus; hoc illi garrula lingua dedit.*

*Non vnquam tacuisse nocet, nocet esse locuta.*

Of Oath.

Defi. Oath is a perswasion or calling of God to witnesse that our assertions are iust, true, and honest; and of oathes some be lawfull, some vnlawfull: the lawfull oath is that which is taken before authoritie; the oath vnlawfull, is that which vainely and without occasion is vttered.

**T**hat oath is vnlawfull, which is made against dutie.

The oath which is honest, is a prooffe of fidelitie, the violation whereof is impietie.

An oath is the foundation of iustice, & the truth of incertaintie.

It is better neuer to take God to witnesse, then to forswear him in mockerie.

Nothing more then our credite, bindeth vs to performe, that which our necessity forceth

eth vs to promise.

Hee that deceiueth his enemy with oathes, giues a sufficient testimonie that hee feares him.

It becommeth a man to keepe inuiolate the oath which he maketh to his aduersarie, although mishap cause him to yeeld vnto it.

Through neglect in our oathes keeping, we fill our soules full of lying.

To sweare and forswear, is a vice so hateful, that slaues themselves iudge it woorthy of punishment.

If the pledge for iustice be disloyall, there is no trust in their oathes.

The greatest fault that can be in a Prince, is periuie.

The bare worde of a Prince, ought to stand as an oath in lawe, and his faith as firme as an Oracle.

Hee is vnwise that putteth any confidence in the promise of a common swearer.

Hee that accustometh his mouth to manie oathes, procureth vnto himselfe many plagues for a punishment.

As it is not necessary to credite the oath of an Infidell, so it is not lawfull for a Christian to breake his vowe, although it be made to a Sarazine.

*VVits Common-wealth.*

From oathes & periurie, issues treason, that  
most pernicious plague of kingdomes and  
Common-weales.

Traytors bewicht with periurie, feare not  
to betray themselves, so they may betray o-  
thers.

Periuries are pursued euer with vnhappy  
effects, cōtrarie to the platformes of the faith  
lesse.

He that layeth his sayth in pawne, bindeth  
his safetie, his honour, and his soule also.

VVhere sayth is taken from oathes, iustice  
is ruind, loue wounded, and societie cen-  
founded.

God in his iustice chastens periurie, euen  
from the cradle to the graue.

Fauour gotten by periurie, is honorwonne  
by infamitie.

Sinne is punished with repentance, but per-  
iurie with damnation.

Vertue is neuer in the mouth where lauish  
oathes are resident.

Scarfitie of oathes, is a most blessed barren-  
nesse.

The oathes vttered in furie, in calmes are  
repented with teares.

Hec that hath beene often deceiued vvith  
oathes, will not rashly hazard himselfe on  
protesta-

protestation: and hee which is wise by his owne folly, is vnhappily made wise.

Fayth giues no honour to any oath, yet oathes broaken, dishonour fayth.

To maintaine oathes, is to subborne blasphemie.

VVise men thinke more then they speake, and to sweare is the least part of their knowledge.

*Solontantam morum probitatem inesse hominibus oportere dicebat, vt non opus esset ligare iuramento.*

*Dyscorgus eatenus amicis et familiaribus auxiliandum esse dicebat, vt interim periurium non admitteretur.*

## Of Doubts.

Defi. Doubts are any incertainties, or irresolute opinions of things, whereby the minde is altogether vsatisfied, and perplexed.

**D**Oubt, beeing a frenzie of the soule, labouring to attaine the truth, confounds it selfe in it selfe.

The hurts are boundlesse which commeth by doubts and incertainties.

To rest doubtfull in religion, is vvoorthie certain-

certaintie of high punishment.

As the light of resolution increaseth vertue, so the doubtfulnes of distrust hindereth happinesse.

There is nothing more troublesome then doubtfull thoughts.

Ignoraunce is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to sayth, and whatsoever is contrarie to faith, is contrary to salvation.

Doubt proceedes from ignoraunce, ignoraunce comes from brutishnes, and brutishnes from want of vertue or wisedome.

As doubts declare men to be bace minded, so courage and resolution erecteth Princes.

The Scriptures are sufficient to dissolue all doubts in religion, and not to beleue them, is to perrish by them.

Three things chiefly, discover a doubtfull man, the first is, want of rule in himselfe, the second, want of resist against lusts, the third, want of wil to doe those things that are good.

By ouer-much trust in a mans owne wit, the greatest doubts are commonly conceived.

Doubtfull presumptions, prooue certaine confusions.



Want of wit breeds doubt, & doubt leaues good things vnfinished.

Doubtful & melancholie mindes are cheered with musick e, but wise men with resolution.

Hee of necessitie must erre, that of force will be doubtfull.

There is ~~no~~ greater shame, then for a man to be resolute in worldly actions; and yet wauering and doubtfull in the chiefe poynts of his religion.

Hee is woorthie to lyue alwayes in doubt, which doubts what no man els doubts but he himselfe onely.

To doubt or mistrust a man for his well meaning, is the very next way to cause him change his minde into double dealing.

There is great doubt of that mans wisdom, which is too much ruled by the will of a woman.

To liue in doubt, is to liue in torment.

Hee that doubteth euery certainty, and admireth euery trifle, shall sooner bee laughed at for his folly, then commended for his discretion.

Hee that doubteth of that thing which hee seeketh, shall neuer know when to finde that which he lacketh.

*What-*

*Wits Common-Weale.*

What-soeuer is well doone, is aduisedly done, but whatsoeuer is ill, is doubtfull.

Doubts chase away friends, strengthen enemies, and slaundereth all men.

From small doubts spring boundlesse mischiefs.

The beginning of error is doubt, dreaming that our own affects agree with the heavens.

Doubtfull custome without strength, is the oldest error.

Doubts are not overcome with violence, but with reason and vnderstanding.

When doubts are knowne to be doubts, resolution is better esteemed.

*Qui dubitat, neganti est proximus.*

*Dubitatio cogitationem significat iniuria.*

**Of Deniall.**

**Defi.** Deniall is a refusall of any thing propounded, or an apostat backe-falling from a thing formerly affirmed, knowne, or taken.

**T**O denie principles, is to denie truths, & to denie truths, is heresie.

To denie what wee feare or desire, is to disprooue our owne beliefs.

It is hard to deny to mourne, when nature commaunds vs to weepe.

Heo

Hee that denyes himselfe, denyes his owne vertues.

Vertue rather denies wealth, then to enioy it by ill meanes.

Cloudes cannot couer secricies, nor denials conceale truths.

To deny the knot of marriage, is to breake the bond of saluation.

The strength of thunder over-throweth high towers, and the back-slyding of apostataes, confounds soules.

Repentance is the scourge of pleasures past, and heedfull care the denier of ouer-much delight.

He that denies compassion to the penitent, shall finde small fauour when hee himselfe asketh forgiuenes.

VVrath blinds the eyes of iustice, & denial blinds truth.

Counsaile confounds doubts, and dissolues false denials.

Denials make little faultes great, and truth makes great faults indifferent.

The denyall of truth, is a sicknesse of the soule, which can neuer bee cured but by the shame of reason.

He vvhich by deniall hath falsified his oth, shall hardly after recover his credite.

There

*Wits Common-Wealth.*

There is no difference between a teller of vnprofitable newes, and a denyer of the probable and knowne truth.

There cannot be a greater folly, the to trust him that wil denie the truth for aduantage or promotion.

He getteth no profit, that denieth the truth in hope of reward.

Wise men esteeme many words and many lyes both a like.

Hee that will instruct others in the truth, must neuer deny the truth himselfe.

The scourge of deniall, is not to beleue any affirmation.

Common lyes neede more then common wits, els will theyr tales be found double.

He that lyeth, (bearing the countenance of an honest man) by his outward shewe of honesty, sooner deceiueth the ignorant, then many other, which seeme more vn honest.

Hee that dare presume to make a lye vnto his Prince, wil not spare to deny the truth before a meaner magistrate.

To boast the denyall of truth, is more wor-  
thie of punishment then to tell lyes.

Beleue not him which to day telleth thee a lye of another body; for hee will not stick to morow, to tel a lie of thee to another man.

There

There is no greater signe of wickednes then open heresie.

A wicked soule is knowne by that it delighteth in, lyes and blasphemie.

Hee that obstinately denieth the truth on earth, wilfully refuseth his soules health in heauen.

Hee which denies the motions of the flesh, makes good the diuinitie of the spirit.

To keepe company with a notorious lyar, is a meane to make thy selfe suspected when thou tellest the truth.

There neyther is, nor can dwell any goodnesse in the mouth of a common lyar.

The man that through vse and custome denieth trueth, and doth (as it were) make an occupation of lying, shutteth himselfe out from the company and presence of G O D, looseth his good name and credite amongst men, and most horribly ioyneth himselfe to the deuill; yeelding all his endeouours, to the furtherance of infernall seruice.

*Contra negantem principia, non est disputandum.*

*Qui semel a veritate deflexit, hic non maiore religione ad periurium, quam ad mendacium perducitur consuevit.*

Of

## Of Repetition.

**Defi.** Repetition is a repeating or rehearsing againe of things past, being eyther forgotten, or needfull for present vse and commoditie; it is also an vpbraiding of good turnes, or a wearisome tediousnesse.

**O**Ften to repeate one thing, is wearisome to the hearers, and troublesome to the teller.

To repeate errors, is to make the committer ashamed of his faults.

Though the hearing of our sinnes repeated, be bitter, yet the perswasions to amendement is sweet.

Continually to vpbraide men with their misdoings, is the next way to make them become desperate.

God himselfe vseth to threaten vs, oftener then to smite vs.

Things oft repeated in memory, makes the memory more perfect.

As it is necessary to smite the yron beeing hote, so it is needfull to repeate in private our owne sinnes, before they prooue odious.

To repeate offences with penitence, is a  
like.

likelihood of amendement.

By waying the nature of things, wee iudge of things, and by hearing the repetition of goodnesse, we fall in loue therewith.

There can be nothing so plainly repeated, but it may be mistaken.

A wise man wil not haue one sinne twise repeated vnto him.

Vaine repetition is an occasion of dulnes.

To repeate one thing often, beeing needlesse, is a signe of slender capacitie.

It is foolish presumption to repeate victory before the field be fought.

It is requisite to know mens natures before we repeate theyr disgraces.

Time is the repeater of all things.

He which maketh repetition of his deceits, deserueth to be intangled by deceits.

The repetition of sinne, maketh known the excellencie of vertue.

It is the property of fooles & chyl dren, often to repeate prophecies.

Though it be a fault generall for all men to sinne, yet very few can endure to hear theyr sinnes repeated.

The things that are most skant to bee gotten, are most deere of price, and the things seldom spoken of, most desired.

The

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The best garments growe olde with often wearing, and strange reports waxe stale with too much telling.

VValls are sayd to haue eares, when neede lesse repetition hath too much tongue.

The often repeating of our faultes, to our selues in private, cause more care in our actions publique.

VVee must be content to heare what vvre would not, when we forget our selues, & doe that which we should not.

Good examples cannot too often bee repeated, if we purpose to profit by them.

The often repeating of an iniurie receiued, makes manifest that the fact is not freely forgiven.

It is more commendation for a man to bee silent, then to make repetition of his good deedes performed.

Too much of any thing, changeth the nature of euery thing.

Fire were not to be counted fire, if it wanted heate, nor vertue to be knowne without repetition.

*Qui vetera argumenta verbis nihil mutatis repetunt, auditores fastidio enecant.*

*Non vnum bodie, cras aliud, sed semper idem.*

Of



## Of Offence.

Defi. Offence is any iniurie or indignitie offered, eyther in speech or act; whereby eyther life, or reputation, is called into hazard, making the world in doubt of theys vertue.

VNiust offences, may escape for a time without anger, but neuer without reuenge.

It were better for a man openly to bee hurt with his enemies sword, then secretlie to be wounded with wil speeches.

Of little meddling, commeth much rest, & of licentious talke, oft-times ensueth much vnquietnesse.

There is no sufficient recompence for an vniust slander.

A fault once excused, is twise committed.

A false report is a wilfull lye.

Light heads, and sharp wits, are most apt to inuent smooth lyes.

VWhen the tongue babbles fondly, it is a signe, the hart abounds foolishly.

The tongue of the wicked ceaseth not to speake ill of the righteous.

It is a double offence, to offend a foole in  
X his

*VVits Common-wealth.*

his folly.

As a traytor that clippeth the coyne of his Prince, maketh it lighter to be waied, but neuer the worse to be touched; so hee that by sinister reports seemeth to impair the credite of his friend, may make him lighter among the common sort, (who by waight are often-times deceiued) but nothing impairerh his good name with the wise, who try all gold by the touchstone.

If thou speake what thou wilt, thou shalt heare what thou wouldest not.

The greatest barkers are not alwaies the shrowdest byters, and it is false easier vvith words to obtaine the victory, the vvith deeds to attaine the conquest.

To a vertuous minde, an iniurious worde doth more hurt then the wound of a sword.

The next way to liue in honour & die with praise, is to be honest in desires, and to haue a tongue well corrected.

In the body of man, the most necessarie member is the hart, the goodliest instruments are the eyes, the parts most delicate are the eares, and the thing wherein most danger is, is the tongue.

Brute beasts haue teeth to deuour, but men haue tongues to defame.

The

The Licians punished detractiō with death.  
Nature teacheth vs to speake well, but wisdom teacheth to speake in fit time.

*Epimenides* the painter, after his returne frō Asia, being enquired of newes, aunswered; I stand here to sell pictures, not to tell tidings.

There is no better philosophy, then for a man to learne silence.

The Licaonians had a law, that if any stranger should enter discourse with the mistresse of the house, he should for his offence haue his tongue cut out.

*Iulius Caesar* beheaded one of his Captaines, for defaming his hostesse.

*Aurelian* seeing a young man in the streete drawing his mistres by the sleeue, caused his hand to be cut off.

Amongst the Romaines it was held a great infamie, for a man to praise the good wife of the house.

Detractions rather incite then chastice subjects.

Such is the impunity of euil tongues at this day, as they neyther spare good Princes, nor good people.

The eyes, handes and feete, ought not so soone to be subject to the penalty of the law, as the tongue; because they are members

### *VVits Common-Dealtb.*

for common vse; but the tongue, the instrument of vanitie and villanie.

VVhere there is any hope of amends to bee looked for, there the first offence deserueth pardon.

A small offence, being often renewed, dooth worke some grievous displeasure in the end, to the committer thereof.

The offender feareth the law, but the innocent feareth fortune.

VVhere offences of the best are neuer pardoned, the worst will amend for feare of extream punishment.

*Omne animi vitium tanto conspectius in se  
Crime habet, quanto maior qui peccat habetur.*

### Of Accusation.

Defi. *Accusation is the attaindure or challenge of any partie in a doubtfull matter, and may be employed, both in the good and euill part, sometimes proceeding from an honest passionate zeale, and sometimes from the defects of further malice.*

**H**E that accuseth another, must looke that hee be not guiltie of the same fault himselfe.

Spys

Spyes and accusars, are necessary euills in a Common-wealth.

Perfit vertue, terrifieth an accuser, indiffer-ent vertue whets him on.

VVhosoever presently giues credite to ac-cusations, is either wicked himselfe, or very childish in discretion.

An accusation is not altogether to be made slight account of, though it be false.

Things growne full, grow out of frame, and accusation beeing at the highest, eyther re-steth, or declineth.

Accusation changing with vntueths, is a course most hatefull.

Great accusations haue hard beginnings, both through theyr owne debates, and theyr inuentors.

In states that are accused of greatnes, father and sonne, are neuer a like fortunate.

If greatnesse coulde keepe what it gettes, it should neuer be accused of infortunes.

VVe accuse nature of prodigalitie, to spend in one age what should serue for two.

VVe oppose accusations against Fortune, least shee should burst with presumption.

Other mens sinnes accuse our consciences of frailetie.

Too many Kings, breed factions in a coun-try;

*VVits Common-Wealth.*

trey ; and great members accuse weak heads.

Ambitious men raise once to dignitie, accuse afterward all other estates of insufficiency.

Courts are neuer barren of accusations, nor accusers of eares, euen the eares of the greatest.

Flattery, the nurse of vice, is the mother of false accusation, but zeale, of rust appeales.

Youthfull counsaile, private gaine, and partiall hate, accuse kingdoms of short continuance.

VVarres pretending publique good done for spight, worke most iniustice; for they bend theyr accusations against the mightiest persons.

Kings, because they can doe most, are in accusation the worst, though they runne into ills by compulsion.

Great men too much gracft, vse rigor, and accuse humilitie of dulnes.

Minions too great in power, accuse Kings too weake to rule.

Good must not be drawne from Kings by force, nor accusations by threats.

Fooles weepe when great men are accused, as pyttyng the fall of honor.

Generall calamitie, accuseth Princes of generall

nerall imbecilitie.

VVhen great men are accused & condemned, guiltie vassailes are hopelesse and desperate.

Princes indangered, seeke theyr peace by any meane, & private persons injured, seeke reuenge many times by false accusation.

The greatest wrongs that euer were effected, were then performed, when Princes feared to fall by surmize, or accusation.

*Ex defendendo, quam ex accusando, vberior gloria comparatur.*

*Accusator nocere, monitor prodesse reprehendendo studet.*

## Of Slaunder.

Defi. Slaunder is a part of enuie, and euerie whit as vile and dangerous; it is the superfluitie of a cankered hart, which iraged with chollier, after an iniurie receiued, or after some report thereof, wanting other meanes of reuenge, dooth with slaunderous and reprochfull speeches, giue testimonie of his hate and malice.

Foule-mouthed detraction, is his neighbours foe.

The

*Vipers Common-wealth.*

The nature of a slaunderer, is to call all things into question, & to approue nothing.

VVe kill hurtfull Vipers if we spy them, but we nourish slaunderers till they kill vs.

Slaunder, lying, and flattery, are sworne companions together.

As Rats and Mice eate & gnaw vpon other mens meat; so the slaunderer eateth & gnaweth vpon the life and flesh of other men.

A tale vniaptly told, may be depraued.

He is a lothsome wretch, & worthy shame, that wrongs his louing friend behinde his backe.

He that hurteth his neighbour by his tong, woundeth his owne soule by his words.

They that speake euill, and slaunder the dead, are like enuious dogges, which bite and barke at stones.

The corrupt hart breaketh out by the lewd tongue, and such as speake euill by all men, are monsters amongst good men.

VVhoſoeuer vseth to liſten much to miſreport, deſerueth either to looſe his hearing or his eares.

A common ſlaunderer, ſtriuing to bring other men into hate, becoms odious himſelfe.

Slaunder may blemish truth, but truth will diſcouer ſlaunder.

Belieue



Belieue not euery report, neyther bee thou moued by vaine suggestions, least through light trust thou loose friends, or which is more bad, be counted a foole.

There are three sorts of man-slayers, they which kill, they which hate, and they which detract.

Itching eares doe swallow many wrongs.

He that trusteth to lewd tongues, is eyther swolnewith hate, plagued with enuie, consumed with thought, endangered by reuenge, or lost in hope.

Nature hath giuen vs two eares, two eyes, and but one tongue; to the end wee should heare and see more then we speake.

Though the tongue be but a small member, yet it many times doth more hurt then the whole body besides.

A good tongue is the best member, and an ill tongue is the worst member that a man may haue.

Keepe thy friend and keep thy tongue, for few words couereth much wisedome, and a foole beeing silent, is thought wise.

Dineritie of meates hurt digestion, and changeablenes of reports beget slander.

Long promises are figures of crueltye, and large slaunders, the signes of great enuie.

The

*VVits Common-Trealtb.*

The armes of Princes stretch farre, but the scandall of report endureth from generation to generation.

Slaunder offends the liuing, & gnawes vpon the dead.

The slaüderer doth euer vniustly accuse, & ought to be punished in the same sort as the partie accused should haue beene, if the accusation had been found true.

Slaunderers in auncient time, haue beene marked in the fore-head with a hote yron.

*Apelles*, after hee had escaped a false slaüder, he thus by his Art described her in a table painted. Hee pictured a Iudge with the eares of an Asse, hauing on the one side two Ladyes, Ignorance & Suspition; before him false Accusation, with a countenaunce full of furie, holding in the left hande a burning torch, & with his right hand pulling a young man by the haire, who lifted vp his eyes and hands to heauen; neer vnto him, was a man looking pale, earthly, and a squint, which was Enuie; two damfels followed false Accusation, named Treason & Deceit; behind who stood a Lady wayling and mourning, called Repentance, which fastened her eyes vpon a very faire Lady, called Truth: declaring by this, that wee ought not lightly to beleue  
every

every accusation & flaunder that is brought  
vnto vs.

*Sut in infamia, vulneribus aut morte desinit  
calumnia.*

*Detractor vno verbo tres simul iugulat homi-  
nes, scriptum, auscultante, et eum cui detrahit.*

## Of Scoffing.

Defi. *Quijs or scoffes*, are deprauings from  
the actions of other men, they are the ouer-  
flowings of wit, and the superfluous skummes  
of conceits.

**A**N Adder keepes his venome in his taile,  
but the poyson of a scoffer is in his tong.

**V**What is sweet in the mouth, is bitter in the  
stomack, and scoffes pleasant in the eare, are  
harsh to the best vnderstanding.

Tis too late to preuent ill, after ill commit-  
ted, or to amend wrong, after indignitie re-  
ceiued.

To play the scoffing foole well, is a signe of  
some wit, but no wisedome.

A fault wilfully committed by scoffing, can  
not be amended by repentance.

Hee that mocks a wise man with flatterie,  
mocks himselfe with insufficiencie.

Scoffes

*VVits Common-Wealth.*

Scoffs haue no rewarde but disdain, nor prayse, but ill imployment.

To haunt the company of scoffers, is to be stained with scoffes.

Scoffes without feare, proceed of folly.

To mocke the man which loues vs, is monstrous villanie.

Good and euill follow one another, so doe scoffes and hatefull estimation.

It is a good horse that is not subiect to stumbling, and hee is a happy man that lyues free from idle tongues.

The least man can doe some hurt, and the obscurest tongue can disparage.

He which most scoffeth, shall be most scoffed at for his reward.

To iest is tollerable, but to doe harme by iests, is insufferable.

Tis better to doe well then speake well, but easier to reprehend then to amend.

The best reputed wit for quipping, may be grauelled by a wit more sharp, though lesse esteemed.

One VVolfe will not make warre against another, neither will one scoffer contend in scoffes willingly with another; but whe they doe, it proues eyther fatall or wittie.

He which is improuident whom he scoffs,  
cannot

cannot but be mockt home, with misadventure.

There are more mockers then well meanners, and more foolish quips, then good precepts.

Mocking is an artificiall iniurie.

The fairest beauty may prooue faultie, and the vvitteiest scoffe ridiculous.

It is better to play with eares then tongues, for the one heares, but the other bites.

It is better to haue an open enemie, then a private scoffing friend.

It is better to be borne foolish, then to imploy wit vnwisely.

The losse that is sustained with modestie, is better then the gaine that is gotten with impudencie.

It is good to hold an asse by the bridle, and a scoffing foole at his wits end.

To bee accounted a noble mans iester, is to be esteemed a mercinarie foole.

He that makes an ordinarie vse of scoffing, shall neither be well thought of in his life, nor find happinesse at his death.

*Qui pergit, que vult dicere, que non vult audire.*

*Parua necat morfu spatium vipera taurum,  
A cane non magno saepe tenetur ajer.*

## Of Phisicke.

**Defi.** *Phisicke is that naturall Philosophie which tendeth to the knowledge of man, and those causes which concerne the health and good estate of his body.*

**P**HISICK is a continuall fountaine or spring of knowledge, by which wee maintaine long life.

Phisicke rightly applyed, is the repayre of health, and the restitution of a weake or decayed nature.

Next vnto the glory of God, we ought to regard the profit of the Common wealth, & then philosophy, which is phisicke, nothing being more commodious.

Phisick being rightly vsed, is an art to finde out the truth both of diuine & humane beginnings.

The scope of phisicke, is to glorifie God in the workes of nature, teaching men to lyue well, and to helpe theyr neighbours.

A prating Phisition, is another disease to the sicke man.

Vnskilful Phisitions, flatter grieffe, til grieffe become desperate.

To know the vse of phisick is sweete, but to  
tast it, is vsfauery.

It is requisite that hee be tormented vvith  
paine, which may and will not bee eased by  
phisick.

Death holdeth a sword against our throats,  
and phisicke a preseruatiue of health to our  
harts.

Death is most desired of them that bee mi-  
serable, and phisick most esteemed of them  
that be mightie.

The cōforting of griefe, is phisick to main-  
taine griefe.

They that be sound themselves, are more  
ready in counsaile, then skilful in knowledge,  
to prescribe rules of phisick to the sick.

As a blind man cannot see the fault of ano-  
thers eyes, so an vnskilfull Phisition cannot  
perceiue the defects of the body.

To take phisicke when the disease is despe-  
rate, is to desire the Phisition, to help to con-  
sume our substance.

Medicines be no meate to lve by.

The patient unruly, maketh the Phisition  
more cruell.

The thiefe is commonly executed that kil-  
leth but one man, and the Phisition scapeth,  
that killeth a thousand.

Phisi-

Phisitions often-times, doe vse vnder the shoue of honny, to giue theyr patients gall; and by this meanes preferue theyr health: vvhereas if they went plainly to worke, the sicke woulde neuer take that which were wholesome, if not lothsome.

The number of Phisitions, is in the increasing of diseases.

Great varietie of medicines, dooth no good at all to a weake stomach.

*Hippocrates*, aboue all other things, recommendeth to a Phisition that hee should well aduise himselfe, if in plagues & ordinarie diseases, he founde nothing which was diuine; that is to say, whether the hand of God were not the proper causes of the sicknesse, of the partie diseased.

*Plato* counselleth vs not to prouoke sickness with phisick, except the disease be most dangerous and vehement.

At thys day, most of the Almaines and Zwitzers, refuse phisick, and cure theyr diseases with good and spare dyet.

Some haue compared those vvhich vse often to take phisick, to them which drive the Burgesses out of the Citty, to place strangers in theyr roome.

It is recorded, that the Romaines were sixe hundred



hundred yeeres together without Phisit-  
ons.

*Nicols* called Phisitons happy men, be-  
cause the sun made manifest what good suc-  
cesse soeuer happene.d in their cures, and the  
earth buried what fault soeuer they commit-  
ted.

*Aegri, quia non omnes conualescunt, non id  
circa nulla medicina est.*

*Dat Galenus opes et Iustianus honores.*

## Of Paine.

**Defi.** Paine, aduersitie, or perturbations, are  
but affections & inclinations which come frō  
our will, corrupted by the prouocations & al-  
lurements of the flesh, and which wholly re-  
sist the diuine nature of the reasonable part of  
the soule, fastening it to the body with the  
nayle of discontentment.

**P**aine is alwaies a companion of pleasure,  
and danger the hand-maid attending on  
delight.

To trouble a troubled man, is to redouble  
his paine.

**V**Where aduersities flow, there loue ebbes;  
but friendship standeth stedfast in al stormes.

Y

Prospe-

*VVits Common-Wealth.*

Prosperitie getteth friends, but aduersitie tryeth them.

Miserie is a maladie that ought to haue no respect of medicine, & where necessity doth breede a sore, foolish is that patient if hee make doubt to accept of any salue.

In paine and iudgement, the qualitie vvith the quantitie must be considered.

It is lesse euill to suffer one, then to resist many.

The greatest miserie that may bee, is vknowne miserie.

The vses of pleasure, are set amongst sharp pricking thornes, of care and disquiet.

Miserie is not so bitter, as felicitie is pleasant.

Danger alwaies attendeth at the heeles of ambition.

He cannot iudge of pleasure, that neuertasted paine.

He deserueth not to possesse his desire, that is faint-hearted in prosecuting his purpose.

As no fortune can dismay him that is of a couragious minde, so no man is more wretched, then hee that thinks himselfe vnfortunate.

In the time of calamity, most men are more sorry for that their enemies can speak of their distresse,

distresse, then for the paine they endure.

He bears his misery best, that hides it most.

Aduersities happening to good men, may vex the minde, but neuer change their constancie.

The iust man, is better reformed by the prooue of afflictions, then power of pleasure.

Patience breedes experience, experience hope, and hope cannot be confounded.

The paine of death is sinne, the paine of conscience, sinne, but the paine of hel is eternall.

The paine of the eye, is lust, the paine of the tongue, libertie, and the paine of both repentance.

The sight of misery, maketh the sence of felicitie more euident.

Calamities which often fall in a Commonweale, are cause of greater comforts.

Hee findes helps in aduersity, that sought them in prosperitie.

Not to know our miserie, is to liue without danger.

A fauning friend in prosperitie, will prooue a bitter foe in aduersity.

He that lendeth to another in time of prosperitie, shall neuer want helps himselfe, in time of aduersitie.

It is hard in prosperitie, to knowe whether  
Y 2 our

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our friends doe loue vs for our owne sakes, or for our goods ; but aduersitie proues the disposition of mens mindes.

*Vt secunda moderatè tulimus, sic non solū aduersam, sed funditus euersam fortunam fortiter ferre debemus.*

*Nullus dolor est, quem non longinquitas temporis minuat atq; molliat.*

**Of Teares.**

**Defi.** *Teares or sorrow, is a griefe or beauiues for things which are doone and past, they are the onely friendes to solitarinesse, the enemies to company, and the heyres to desperation.*

**T**Eares are no cures for distresse, neyther can present plaints ease a passed harme.

There is no sower but may bee qualified with sweet potions, nor any dolefull maladi, but may be allaiied with some delightfull musicke.

Teares craue compassion, and submission deserueth pardon.

That griefe is best digested that brings not open shame.

Sorrowes concealed, are the more sower, and smothered griefes, if they burst not out,  
will

will breake the hart.

The hart that is greatly griued, takes his best comfort when he findes time to lament his losse.

Tearcs are the vnfinest salve that any man can apply for to cure sorrowes.

Tearcs and sighes declare the hart to bee greatly griued.

A teare in the eye of a strumpet, is like heate drops in a bright sunne-shine, and as much to be pittied as the weeping of a Crocodile.

Of sorrow & lamentation, commeth watching and bleared eyes.

It is better to waile at the first, then to weep at the last.

Continuall grieffe, is aboue all feare.

Deepe conceited sorrowes are like to Sea-luie, which the older it is, the greater roote it hath.

Passions are like the arrowes of *Cupid*, which if they touch lightly, proue but toyes, but once piercing the skin, they proue deepe woundes.

As the hottest thunders are not alwaies quenched with raine, so the deepest griefes are not alwaies discovered with tearcs.

Where the smallest show of tearcs is, there is oft-times the greatest effects of sorrow.

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Humble teares put the accuser to silence,  
ouer-come the inuincible, and pacifie the dis-  
pleased.

Great is the vertue and power of teares,  
which tye the hands of the omnipotent, pa-  
cifie the rage of an aduersarie, appease the ire  
of the Iudge, and change his minde frō ven-  
geaunce to mercy.

Teares are the fruits of passion, the strength  
of women, the signes of dissimulation, the  
reconcilers of displeasures, and the tokens of  
a broken hart.

There are in the eyes three sorts of teares,  
the first, of ioy, which in old men shew their  
kindnesse; the second, of sorrow, which in  
wretched men shew theyr misery; the third,  
of dissimulation, which in women shew their  
nature.

Lay thy hand on thy hart when thy vvife  
hath the teare in her eye, for then she inten-  
deth eyther to sound thee, or to sincke thee.

VVhen griefe doth approach, if it be small,  
let vs abide it, because it is easie to be borne,  
but if it be grievous, let vs beare with it, be-  
cause our glory shall be the greater.

Care not for sorrow, it will eyther dissolue,  
or be dissolued.

Howe miserable is that griefe, which can

vtter

utter nothing in the torment.

Men take a certaine pleasure in weeping, when they lament the losse of theyr best beloued friends.

*Solon*, hauing buried his sonne, dyd vweep very bitterly, to whom when one sayde, his teares were all in vaine; for that cause, quoth he, doe I weepe the more, because I cannot profit with weeping.

He hath a hard hart that neuer lamenteth, and his hart is effeminate, that sorroweth too much for the death of his friends.

Too much sadnesse in a man, is as much to be condemned, as ouer-much boldnesse in a woman is to be despised.

By the Lawe of the twelue tables at Rome, all weeping & funerall teares are sharply forbidden.

*Lepidus*, by a long grieve conceiued of the misbehauour of his vvife, shortened his owne dayes.

To lament with teares the follies of our former life, is profitable, but to grieve too much for worldly losses, is a signe of foolishnesse.

*Ille dolet veré, qui sine teste dolet.*

*Cura leues loquitur, ingentes stupent.*

Of

## Of Neighbours.

*Defi. Neighbours are those in whom we finde towards vs the greatest bonds of charitie, & not as it is vulgarly taken, the that liue nere about vs.*

**T**He greatest loue in vs, next vnto God, ought to be loue towards our neighbors.

**V**What-soeuer duties we performe in kinnesse towards our neighbours, we performe vnto God.

Loue is the first foundation of marriage, & coniunction of neighbour-hood.

The end of a mans being, is the glory of his Creator, and the loue of his neighbour.

Neighbours are our likes or similitudes, & our duties to them is charitie, & loue equall with our selues.

The loue of neighbours appertaines mightily vnto saluation.

The loue of neighbors, binde vs from vnlawfull actions.

The loue of neighbours binds vs to the vse of vertue.

Men are not borne for themselves, but for theyr country, parents, and neighbours.



All things on earth, is created for men, and men created to worship God, and ayde one another.

VVhosoever will follow nature, must loue his neighbour, and maintaine societie.

That man liueth most happily, that liueth least his owne, and most his neighbours.

He which liueth to himselfe onely, seperats profit from honestie.

No man may tlaunder or lie for his profit, because such gaine is his neighbours indig-nitie.

Dutie and profit are two distinct things, & seperated, belonging to our neighbours and our selues.

VVe must esteeme our neighbours loue, as deerely as the purest gold.

It is more praise-worthy to relieue one neighbour, then to kill many enemies.

VVe must frame all our actions, to the glorie of God, to the loue of our neighbors, & to the profit of the Common-wealth.

The tydings of a badde mans buriall, comes neuer too-soone to the eares of his neyghbour.

The enuie of a bad neighbor, is worse then the sting of a serpent.

He that lyues alone, liues in danger, society auoydes

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auoydes many perrils.

Gold is proued in the fornace, and a neighbours loue tried in time of trouble.

That neighbour is to bee well thought of, which is ready in good-will to helpe according to his power.

A rolling stone neuer gathers mosse, nor a fickle-minded man loue amongst honest neighbours.

A flattering neighbour is a certaine enemy, but a faithfull friend neuer dissembles.

He is carelesse and vncharitable, which will play at cardes whilst his neighbours house is burning.

The loue of neighbors, is the strongest pillar to support the Common-wealth.

Good turnes doone to vnthankfull neighbours, is like water poured into open sieues.

Necessitie ingendereth in a man warre against himselfe, and malice to hurt his neighbour.

*Vt in re rustica non satis est, teipsum bonū esse colonum, sed magni refert cuiusmodi habeas et vicinum; Sic in vita non satis est, si teipsum integrum virū praestes, sed refert cum quibus habeas consuetudinem.*

*Aliquid boni propter vicinum bonian.*

## Of Prouerbs.

Defi. Prouerbs are the onely sententious speeches of antientique Authors, or the vsuall phrases begot by custome.

A Little streame serueth to drive a light myll, and a leane see is fittest for a lazie Clarke.

Bitter wordes proceedes rather from a foe then a friend, and sooner from an ill minde, then from a good meaning.

It is a greate shame for any man to reprove those faults often in another, which he neuer seeketh to reforme in himselfe.

He that desireth to make a good market of his ware, must watch opportunitie to open his shop.

VVhere the foundation is weake, the frame tottereth, and where the roote is not deepe, the tree falleth.

VVhere the knot is loose, the string slyppeth, and where the water is shallow, no vessel will ride.

VVhere sundry flyes byte, the gall is great, and where euery hand fleeceth, the sheepe goe naked.

Bare

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Bare words are no lawfull bargaines.

Poeticall fictions will not bare out folly, nor the quirks of the law excuse apostacie.

Questions are sooner propounded then answered, and demands in few words, scarce absolued with many.

One Swallow brings not a Sommer, neither is one perticuler example, sufficient prooffe for a general precept.

VVhite siluer drawes a black line, fire is as hurtfull as healthfull, and water is as dangerous as commodious.

Credit ought rather to be given to the eyes then to the eares.

VVhere many words are spoken, trueth is held in suspition.

He that goeth a borrowing, goeth a sorrowing.

A friend in the Court, is better then money in thy purse.

He giues twise that giueth quickly.

He that spareth to speake, spareth to speed.

Seruice willingly offered, is commonly suspected.

A mans owne manners, doth shape him his fortunes.

A neere neyghbour, is better then a farr dwelling friend.

If the body be ouer-charged, it may be holpen, but the surfit of the soule is hardly cured.

The height of heauen is taken by the staffe, the bottome of the sea sounded with leade, and the farthest Coast discovered by compasse.

He that talketh much, and doth little, is like vnto him that sailes with a side winde, and is borne with the tyde to a wrong shore.

The meane man must labour to serue the mightie, and the mighty must study to defend the meane.

Standing streames gather filth, & flowing rivers are alwaies sweet.

He that holds not himselfe contented with the light of the sunne, but lifts vp his eyes to measure the brightnes, is made blind.

He that bites of euery weede to search out the nature, may light vpon poyson, and hee that loues to be sitting of euery cloude, may be smitten with a thunder-stroke.

Blazing marks are most shotte at, glittering faces chiefly marked, looking eyes, haue liking harts, and liking harts may burne in lust.

A wanton eye, is the dart of *Cephalus*, that where it leueleth, there it lighteth, & vvhether it hits, it woundeth deepe.

It

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It is hard to driue the corruption out of the flesh which is bred in the bone, & where the roote is rotten, the stock can neuer be newe grafted.

In little medling lyeth great rest.

*Discipulus prioris posterior dies.*

*Dulce bellum inexpertis.*

**Of Sentences.**

*Defi. Sentences are the pitby & sweet flowers of wit, compiled in a ready & deliuer braine, and vttered in short and elegant pbrases.*

**P**Idgions after byting fall to bylling, and pretty quips are messengers of pretty paltimes.

Sweet meate hath commonly sower sauce, and pleasant mirth is accompanied with the traine of lothsome sorrowes.

It is as badde a consequence to call a King proude for his treasure, as a begger humble for his want.

It is better to deserue euerlasting fame, with noble *Fabius*, which saued his Country with delayes, then to perrish with shamefull *Callicratides*, which lost a goodly fleete of the *Lacedemonians* through ouer-much hast.

Cun-

Cunning to keepe, is no lesse commendable  
then courage to commaund.

He findeth fetters that findeth benefits.

It profiteth little for a man to compasse all  
the world by wit, and to destroy himselfe for  
want of wisedome.

As life without learning is vnpleasant, so  
learning without wisedome is vnprofitable.

It is an auncient custome amongst vanities  
children, not to honor him that to the Com-  
monwealth is most profitable, but to reue-  
rence him, who to the Prince is most accep-  
table.

Hee properly may bee called a man, that  
gouerneth himselfe like a man, that is to say,  
conformable vnto such things as reason wil-  
leth, and not when sensuality wisheth.

A heauie minde brings alwayes alterations  
in the hart.

There is no man so iust, nor of so cleane a  
iudgement, that dooth not shewe himselfe  
fraile in matters which touch his owne inte-  
rest.

Examples of the dead that were good, doe  
profit men more to liue well, then the coun-  
saile of the wicked that be lyuing, doe interre  
and bury all those that are now aliue.

Farre better it is to be a tennant of libertie,  
then

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then a Land-lord of thrall.

Hee that makes himselfe a sheepe, shall bee eaten of the VVolfe.

Too much familiaritie breeds contempt.

He that looseth fauour on Land, to seek fortune at sea, is like him that stared so long at a starre, that he fell into a ditch.

Small helps ioyned together, wax stronger.

He is vnworthy to be a maister ouer others that cannot master himselfe.

A maister ought not to bee knowne by the house, but the house by the maister.

A busie tongue makes the minde repent at leysure.

By repentance wee are drawne to mercie, without whose wings wee cannot flye from vengeance.

VVhere the demaunde is a iest, the fittest aunswere is a scoffe.

Tis better to doe well then say well.

Tis pleasant to play but displeasing to loose.

VVhen dogs fall a snarling, Serpents a hissing, and women a weeping, the first meanes to bite, the second, to sting, and the third to deceiue.

VVhere sinne is supported by authoritie, men growe worse and worse, and where punishment is restrained, there insolencie commaundeth



maundeth the lawes.

A good VVolf will neuer hunt too neere  
his owne denne.

To know, and not be able to performe, is a  
double mishap.

Such as be borne deafe or blind, haue com-  
monly their inward powers the more perfit.

Hee that helpeth an euill man, hurteth him  
that is good.

VVhe that thing cannot be done that thou  
wouldest, then seeke to compasse that which  
thou knowest may be brought to passe.

Contempt is a thing intollerable, foras-  
much as no man can thinke himselfe so vile,  
that he ought to be despised.

Suddaine motions and enforcements of the  
minde, doe often break out, eyther for great  
good, or great euill.

VVhere there is suspition, the life is vnplea-  
sant.

Many men labour to deliuer themselues  
from contempt, but more studie to be reuen-  
ged thereof.

The eye can neuer offend, if the mind wold  
rule the eye.

Fame shall neuer profit the wicked person,  
nor infamie hurt the good.

It is more easie to allow wise counsaile then

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to deuise it.

Men ought as well to be thankfull for that which they haue not, as they haue cause to giue thanks for that which in their own possession they haue in keeping.

As things fall out, so doth the common sort iudge, esteeming things fondly, by the event, and not looking on the cause.

Negligence in priuate causes, are very dangerous.

He that mindeth to conquer, must be careful.

Money borrowed vpon vsury, bringeth miserie, although for a time it seeme pleasant.

For a short pleasure, long repentance is the hier.

Priuate losse may bee holpen by publique paines.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh an alteration and changeth kingdoms.

He that wil needs stirre affections in others, must first shew the same passion in himselfe.

Things lost by negligence, must be recovered by diligence.

As rewards are necessary for well-dooers, so chastisements are meet for offenders.

Hee

He that will blame another, must first bee blamelesse himselfe, especially in that matter which he blameth another for.

It is best dealing with an enemy, when he is at the weakest.

The better sort eschew euill for shame, but the comon people for feare of punishment.

Lawes not executed, are of no value, and as good not made, as not practised.

It is better for euery man to amend one, in dooing his dutie, then euery one to seeke faults in others, without amending errors in himselfe.

Things that are wrongfully gotten, haue no certaine assurance.

Not as men would, but as men may, and as the nature of things doe require, so shoulde they deale.

VVhere flatterers beare rule, things come to ruine.

Such is the man and his manners, as his delight and studie is.

By diligence and paines taking, all may bee amended that is amisse.

VVhen things are in extremitie, it is good to be of good cheere, and rather indeuour to amend them, then cowardly to faint and dispaire of all.

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Negligence and want of care, dooth cause much woe.

To thinke well and doe well, ought continually to be kept in remembrance.

They that trust much to theyr friends, know not how shortly teares be dried vp.

Countries and states, are the rewards of valiant and couragious personages.

God and Nature, doth set all things to sale for labour.

Great is the value of order & fore-sight to gouerne things well.

Discord & want of knowledge causeth confusion.

Man can better suffer to be denied then to be deceiued.

Lingering is most lothsome when necessity requireth hast.

The carefulnesse of the wicked, quickeneth the godly to looke about them.

All passages are open to the stout and valiant minded man.

Flying tales and flattering newes, doe neuer good to any state.

Tis better to fight with an enemy at his owne home, then for him to fight with vs in our Country.

Private welfare, is to bee preferred before com-

common weale.

VWords are vnfit weapons to withstand armour.

VVisemen being wronged, are to be feared of the wrong doers.

Carelesse men, are euer most nigh vnto theyr owne harme.

Faire promises make fooles faine, and flatterers seeke by discrediting others, to benefit themselves.

Good men, sometimes are in greater danger for saying the truth, then euill men for speaking falsely.

Of one inconuenience oftentimes suffered, many mischiefes commonly followes.

Forberance of speech is most dangerous, when necessity requireth to speake.

A bold speech vpon a good cause, deserueth fauour.

Through diligence, and care, things may be redressed, which were by sloth and negligence forlorne.

He that doth wrong, giueth cause of warre, not he that seeketh the redresse of wrong.

Counsellors speaking for the best, do oftentimes beare the greatest blame.

The lesse one feareth his enemy, the nigher he is to his owne harme.

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Tis better to beginne warre, then to abide warre.

Such as are carelesse in their owne causes, hardly can be carefull about other mens affaires.

Corrupt officers, neuer want matter to satisfie their corrupt mindes.

Such as liue in libertie, cannot brooke eyther bondage or tyrannie.

It is folly to refuse the ayde of a stranger, whē we may haue it, & stand in need thereof.

These three chiefe poynts are necessarie belonging to a Counsellor, to be bold, plaine, and faithfull.

That citty is of no value, the which is not of abilitie enough to punish wrong doers, neyther is that Common-weale any thing worth at all, where pardon, & intercession preuailes against lawes.

The minde of man is man himselfe, & needeth continuall teaching.

The minde of man is his guide in all things, and the same is onely to be instructed, & trained vp with knowledge and learning.

To know well, and to doe well, are the two poynts belonging to vertue.

The beginning of all vertue is wisdom, & the end of vertue is man-hood and courage.

By

By the one wee know what to doe, by the other, we preferue and maintaine our selues.

Vertue is praised of many men, but very few desire to follow her effectually.

Honour got by vertue, hath perpetuall assurance.

Pleasure bought with sorrowe, causeth repentance.

That man cannot long endure labor, which wanteth his naturall kind of rest.

Though that all new chaunces causeth presently new thoughts; yet thereby we attaine more stedfastnes against mishaps to come.

VVithout harmony, nothing is seemely or pleasant; and by concord or discord, all Common weales doe stand or decay.

Diuers conditions, can neuer ioyne harts in a seruent affection.

After the vnlawfull getting of a couetous Father, followeth the riotous spending of a prodigall sonne.

*Ita viuendū est cum hominibus, tanquam Deus videat, ita loquendum tanquam Deus audiat.*

*Omnia preclara rara: nec quicquam difficilins quam reperire quod sit omni ex parte in suo genere perfectum.*

## Of Similitudes.

*Defi. Similitudes or likenesses, are the images or pictures of the things to which they are compared; lively explaining one thing in a sam different object.*

**A**S that member is nothing profitable, but rather hurtfull to the body, which by corruption is lame and vnperfit, so that subiect whose minde is drawne into sundry practises of discord, working the disquiet of a common peace and tranquillitie, may iustly bee cut off, as an vnprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefest authoritie of the magistrate, so are the good conditions of Rulers, the best stay and strongest defence of inferiors.

As hee is not fortunate which is poore and deformed, so they are not to bee accounted happy, which are onely rich and beautifull.

As plants measurably watred, grow the better, but being watred too much, are drowned and die, so the minde with moderate labor is refreshed, but with ouer-much, is vterlie dulled.



Euen as things vainely begun, are easily left of, so things with great feare accepted, vvith much diligence are obserued.

As any thing, be it neuer so easie is hard to the idle, so any thing, bee it neuer so hard, is easie to the wit well imployed.

As a shyp hauing a sure anker, may lye safe in any place, so the minde that is ruled by perfit reason, is quiet euery where.

As the precious stone *Sandastra*, hath nothing in outward appearance but that which seemeth blacke, but beeing broken, poureth forth beames like the sun; so vertue sheweth but bare to the outward eye, but beeing pierced with inward desire, shineth like christall.

As that fire smoaketh not much which flameth at the first blowing, so the glorie that brightly shineth at the first, is not greatly enuied at; but that which is long in getting, is alwaies preuented by enuie.

As the man that drinketh poyson, destroyeth himselfe therewith, so hee that admitteth a friend ere he perfectly know him, may hurt himselfe by too much trusting him.

As the perfit golde which is of a pure substance, sooner receiueth any forme then the sturdie steele, which is a grosse and massie mettall;

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mettall; so womens effeminate mindes, are more subiect to suddaine affection, and are sooner fettered with the snare of fancie, then the hard harts of men.

As golden pillars do shine vpon the sockets of siluer, so doth a faire face with a vertuous minde.

Like as a good Musicien, hauing any key or string of his instrument out of tune, doth not immediatly cut it off, and cast it away, but either with straining it higher, or slaking it downe lower, by little and little causeth it to agree; so shoulde Rulers rather reforme transgressors by small corrections, then seek to cast them away for euery trespasse.

As *Apollidornus* was wont to say of *Chrysippus* bookes, that if other mens sentences were left out, the pages would bee voyde: so may wee speake of Brokers, for if other men enioyed their goods, their ware-houses would be quickly emptie.

As no soule is exempt from some mixture of folly, so there is no soule cleane exempt from the feedes of vertue.

As the strong bitternes of the Allow-tree, taketh away the sweetnes of the sweetest honey, so euill works destroy and take avay the prayse of good deedes.

As

As a vessell is knowne by the sounde, whether it be whole or broken; so are men prooued by theyr speech, whether they be vvise or foolish.

As vvine, in *Platos* opinion, is the daughter of veritie, so lone, in *Lamblicus* censure, is the fruite of idlenes.

As in feasts, hunger is the best sauce, so of guests, mirth is the most welcome.

As the occurrence of many things bringeth much trouble, so the consideration thereof, procureth experience.

As those things are counted vaine vvhich procureth no profit, so whatsoeuer hangeth on profit, is impertinent if it pertake not with vertue.

Like as a battered or crazed shyp, by drinking in of water, not onely drowneth herselfe but all those that are in her; so a Ruler, by vsing vicioufnes, destroyeth not himselfe alone, but all others besides that are vnder his gouernment.

As ignorant Gouvernours bring their countrey into many inconueniences, so such as are deuilishly politique, vtterly ouerthrowe the state.

As trueth is the center of religion, so contrary opinions founded on euil examples, are  
the

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the corruptions of this worlde, and the bring-  
gers in of Atheisme.

As it becommeth subiects to be obedient to  
theyr Soueraigne, so it behooueth that the  
King bee carefull for the commoditie of his  
Common-weale.

As there is no deliberation good that han-  
geth on delay, so no counsaile is profitable,  
that is followed vnaduisedly.

As that kingdome is most strongest where  
obedience is most nourished, so the state is  
most dangerous where the souldiour is most  
negligently regarded.

As no Phisition is reputed good, that hea-  
leth other, and cannot heale himselfe, so is he  
no good magistrate, that comaundeth others  
to auoyde vices, and will not shun euill him-  
selfe.

As honour consisteth in our knowledge &  
abilitie to punish, not in our power to enioy  
it with many perrils, so pollicie dependeth, as  
much on dissembling things wee cannot re-  
medy, as releeuing them by dangerous  
leagues.

As milde aunswers reconcile displeasures, so  
bitter iests, when they taxe too neerely, and  
too trulie, leaue a sharpe remembrance be-  
hind them.

As

As the greene leaues outwardly, sheweth that the tree is not dry inwardly, so the good works openly, testifie the zeale of the hart inwardly.

Like as a gouernour of a shyp is not chosen for his riches, but for his knowledge, so shold the chiefe magistrate in euery Citty, be chosen rather for his wisdom and godly zeale, then for his wealth and great possessions.

As the goodnesse of wise men continuallie amendeth, so the malice of fooles euermore increaseth.

As libertie maketh friends of enemies, so pride maketh enemies of friends.

As they which cannot suffer the light of a candle, can much worse abide the brightness of the sunne; so they that are troubled vvith smal trifles, would be more amazed in waighie matters.

As fire cast into the water, is quickly quenched, so a false accusation against an honest lyfe, is soone extinguished.

As the canker eateth and destroyeth yron, so dooth enuie eate and consume the harts of the enuious.

As the sauour of stinking carrion is noisome to the that smell it, so is the speech of fooles tedious to wisemen that heare it.

As

*VVits Common-Wealth.*

As the wicked & malicious person is most hardie to commit greatest crimes: so is he most cruell and ready, wickedly to give sentence against another for the same offence.

As men eat diuers things by morsels, which if they should eat whole wold choke them, so by diuers dayes we suffer troubles, which if they should all come together, they would make an end of vs in one day.

As sinne is naturall, & the chastisement voluntary, so oft the rigour of iustice to be temperate, so that the ministers thereof, should rather shew compasion then vengeance; wherby the trespassers should take occasion to amend theyr sinnes passed, and not to reuenge the iniurie present.

As the knowledge of God, ought not to be vnperfect or doubtfull, so prayer should not be faint or slacke, without courage or quicknesse.

Though the wood bee taken from the fire, and the embers quenched, yet neuerthelesse the stones often-times remaine hote & burning, so the flesh though it be chastised with hote and dry maladies, or consumed by many yeeres in trauaile, yet concupiscence abideth still in the bones.

In all naturall things, nature is with verie little

little contented, but the spirit and vnderstanding is not satisfied with many things.

Seruaunts when they sleepe, feare not their maister, and they that be bound, forget their fetters; in sleepe also vlcers and sores leaue smarting, but superstition alone vexeth a man when he sleepeth.

As damel springeth vp among good wheat, and nettles among roses, euen so enuy groweth vp among vertues.

As the leaues of a booke which is seldom vased, will cleaue fast together, euen so the memory waxeth dull, if it be not oft quickened.

Like as an Adamant draweth by little and little the heauie yron, vntill at last it bee ioyned with it: so vertue and wisedome drawe mens minds to the practise thereof.

The man that bringeth an infirmed body to any kinde of voluptuous delight, is like him which bringeth a broken shyppe into the raging Seas.

As a vessell cannot bee knowne whether it be whole or broken, vntill it haue liquor in it, so can no man be knowne what hee is, before he be in authoritie.

They which goe to a banquet onely for the meates sake, are like them which goe onely to fill an empty vessell.

As

*VVits Common-wealth.*

As Phisitions with theyr bitter drugs doe mingle sweet spyces, that the sicke patient might the more willingly receiue them; so ought bitter rebukes to be mingled with gentle admonitions, that the offender might be the better brought to amendement.

As it is great foolishnes to forsake the cleer fountaines, and to drinke puddle water, so it is great folly to leaue the sweete doctrine of the Euangelists, and to study the dreames of mens imaginations.

As the body of man by nature is mortall, lumpish, & heauie, delighting in those things which are visibie, and temporall, & alwayes of it selfe sinketh downward; so the soule, being of a celestially nature, enforceth herselfe to flye vpward with great violence; & vvith all her might striueth & wraastleth against the heauie burthen of the earthly body, despising those things which are mortall, and only desiring things permanent and immortal.

*Vt ad cursum equus, ad arandum bos, ad indagandum canis; sic homo ad duas res intelligendum, et agendum natus est quasi immortalis Deus.*

*Vt ager quamuis fertilis, sine cultura fructuosus esse non potest, sic sine doctrina animus.*



## Of Brauerie.

*Defi. Brauery is a riotous excesse, eyther in apparrell or other ornament; it is also a part of pride, and contrarie to decencie and comelineſſe.*

**P**ride ioyned with many vertues, choakes them all.

Excesse of brauery, brings a man of much wealth quickly to pouertie.

They that rather delight to decke their bodies then their soules, ſeeme men rather created for theyr bodies then theyr soules.

Excesse in vanitie, hath neuer end.

Theft or violent death, euer waiteth at the heeles of excesse.

They neuer can be carefull to keep a mean in husbanding other mens wealth, which are carelesse in bestowing their owne substance vpon excesse.

To spend much beyond power, and hope much vpon promiſes, make many men beggers which were left wealthy.

Hee that imployeth his substance in brauerie, is the Meercers friend, the Taylers foole, and his owne foe.

*Vits Common-Wealth.*

The cause why brauerie is so much esteemed, is the respect the worlde taketh of the out-ward appearance, and neglect of the inward excellence.

Howe vaine a thing is brauerie? which is borrowed from the wormes, laboured by the handes, bought with much charge, and defac't with any spot.

There are three things that cost deere, & consume quickly, a faire woman that is vchast; a rich garment that hath many cuts, and a wealthy stock on an ill husband.

A foole clothed in a gay garment, if hee get any curtesie, may thanke his weede, and not his wit.

All outward ornaments are toyes of vanity, but an humble spirit is a token of pietie.

As the weede cannot be esteemed precious for the faire flower which it beareth, so ought no man to bee accounted vertuous, for the gay garment which he weareth.

Building may be ouerthrown with winde, apparrell consumed with moaths; what follic is it then for men, to delight in that which the light winde can waist, & the small worme destroy?

*Epaminondas* frugalitie made him to be admired, where the excesse of *Alcibiades* caused

led him to be suspected.

Why should man be proude of his apparrell, seeing the flowers haue better collours, the Spiders haue finer threds, and the Musk-cats sweeter excrements?

Rich cloathes are beggers weedes to a discontented minde.

Brauerie of apparrell is woorth nothing, if the minde be miserable.

Desire of that we cannot get, torments vs, hope of that we may haue, comforts vs, and the brauery of that wee possesse, makes vs proude.

As oyle beeing cast vpon the fire, quenche not the flame; so brauerie bestowed vpon the bodie, neuer humbleth the soule.

As it is no wisedome, in admiring the scabbard, to despise the blade; so it is meere folly, to praise a man for his brauery, and discommend him for his decencie.

Rayne can neuer cause that corne to bring forth anie fruite, which is sowne vpon hard stones; nor speech cannot perswade a proud man to become an enemy to braue apparrell.

*Splendida sit nolo, sordida nolo cutis.*

*Sint procul á nobis iuuenes, vt femina, compti.*

## Of Boasting.

*Defi. Boasting is a part of pride, wherein a man seeketh to extoll himselfe vaine-gloriously beyond his deservings; or the reput of the world for any action doone.*

**A** Dogge that barketh much, will bite but little, and the man that vseth to make great promises, will yeeld but small performance in the end.

Good wits, are often hindered by shamefastnesse, and peruerse wits are boldened by impudencie.

Many mens threatnings be more fearefull in hearing, then hurtfull in effect.

He boasteth in vaine of his great linage, that hauing no goodnes in himselfe, seeketh to be esteemed for the nobilitie of his auncestors.

Greater offers are often promised in words then performed in deedes.

There be many, which with great eloquence blazing deeds doone in warre, can vse their tongues, but fewe are those that at the brunt haue harts to venture their liues.

VVhere the matter it selfe bringeth credit, a man with his glosse deserueth small commendation.

mendation.

Great boast giueth least courage, and many words are signe of small wit.

*Zerxes* that boasted to ouer-run all Greece with his Armie, to drinke vp the Rivers, and make plaine the mountaines; fearefully fled thence in a Skiffe, after hee had presumptuously entred the Countrey with a hundred thousand souldiours.

*Cressus* boasting of his mighty Armie, vvas prettily aunswered; It is not their multitude which followe thee, but thy courage in leading them, which shall make thee famous.

*Sertorius* perceiuing his Armie to be proud and puffed vp in minde through many victories, and boasting much of their conquests past, led them of purpose into the lappes of theyr enemies, to the end that with strypes they might learne moderation.

No man may truly brag of what hee hath, sith what he hath may be lost.

To boast of fortune, is folly; for whom shee kissed last, shee ouer-turneth next, and whom shee threwe in the dust, shee raiseth to the throne.

The vworld can boast of nothing but vanitie, neyther can vanity bragge of any thing more then the end.

*VVits Common-Wealib.*

Hee that boasteth himselfe to knowe all things, is most ignorant; and hee that presumeth to know nothing, is wise.

Boast is but the scumme of thought, vanishing with fading pleasures, & entertained by foolish objects.

Great threatnings are like big windes, they bluster sore, but they end soone.

The hart that containeth it selfe, waxeth eager, but the vnbrideled tongue weakeneth the spirit.

It is foolish boast, whereby men make manifest their own ignoraunce.

VVhere good wine is, there needs no garland, and where vertues are, there needes no commendation.

Of few words, insue many effects, of much boasting, small beliefes.

Those that boast most, faile most, for deeds are silent.

To fill thy mouth with boasting, is to fill thy name with slaunder.

It is better to be silent, then to bragge or boast vaine-gloriously any thing in our own commendation.

Zeuxes when he had finished *Atalantas* picture, being ouercome with the admiration of his owne worke, writ vnderneath; Sooner may

may any one enuie, then imitate what I haue doone.

Pompey for his great victory vpon the seas, thought scorne of his first name, and would be called the sonne of Neptune.

*Vanā gloriam semper sequitur infamia, et qui insolenter vtitur gloria incidit in ignominiam.*

*Phidias sui similem speciem inclusit in clypeo Minervæ, cum inscribere non liceret.*

## Of Nature.

Defi. Nature is that spirit or diuine reason which is the efficient cause of natural works, and the preserving cause of those things that haue being, through the onely power of the beauenly VVord, which is the worke-maister of nature, and of the whole world; and hath infused into euery thing a lively vertue and strength, whereby it increaseth, and preserveth it selfe by a naturall facultie.

Nature in despight of tyme will frowne at abuse.

Nature hath a predominant power ouer the minde of man.

The man that lyueth obedient to nature, can neuer hurt himselfe thereby.

*Actions*

ACTIONS wrought against nature, reape despight, and thoughts aboue nature, disdaine.

Nature is subiect to sin, and soone allured by the inticements of folly.

As Art is an help to nature, so is experience the triall and perfection of Art.

As nature hath giuen beautie, and vertue gyuen courage, so nature yeeldeth death, and vertue yeeldeth honor.

It is an old plague in mans nature, that many men (for the most part) leaue the amendment of theyr liues farre behind them, to sette theyr honours the more before them.

Nature is aboue Art in the ignorant, and vertue aboue all thinges is esteemed of the wise.

It is hard to straighten that by Art, which is made crooked by nature.

Nature is pleased in the eye, reason in the minde, but vertue in them both.

Consider what nature requires, & not how much affection desires.

That which is bredde in the bone, will neuer out of the flesh, and what nature hath made, Art cannot cure.

Nature guideth beastes, but reason ruleth the harts of men.

VVhere in one man doe meet incertaintie  
of



of affection, and mallice of nature; there is no other hope in him, then distrust, periury, words, and reuenge.

No fortune can dismay him, to whom Nature hath giuen magnanimity of mind.

Nature is higher prised then wealth, & the loue of our Parents, ought to bee more precious then dignitie.

Fyre cannot be hid in the straw, nor the nature of man so concealed, but at the last it will haue his course.

*Cineus* the Phylosopher, was of thys opinion, that when the Gods framed Nature, they went beyond theyr skill, in that (quoth he) the maker was subiect to the thing made.

VVhere nature is vicious, by learning it is amended, and where it is vertuous, by skill it is augmented.

There is no greater bond then duty, nor straighter lawe then nature; and where nature inforceth obedience, there to resist, is to strue against God.

Better is seueritie in nature, then contempt in nature.

Liberall sciences are most meet for liberall men, and good arts, for good natures.

Nature without learning and good bringing vp, is a blinde guide; learning without nature,

*VVits Common-Wealth.*

nature, wanteth much; and vse without the two former, is vnperfect.

Nature beeing alwaies in a perpetuall motion, desireth to be driuen to the better part, or else shee suffereth herselfe to be waighed downe as a ballance to the worser.

Nature is our best guide, whom if wee follow, we shall neuer goe astray.

Nature friendly sheweth vs by many signes what shee would, what she seeketh, & vwhat she desireth; but man by some strange mean wexeth deafe, and will not heare what shee gently counselleth.

Nature is a certaine strength & power put into things created by God, who giueth to each thing that which belongeth vnto it.

To strue against nature, is like the monstrous broode of the earth, to make warre against the Gods.

*Quod satiare potest diues natura ministrat.*

*Quod docet infranis gloria, sine caret.*

*Hoc generi hominum natura datum, vt qua in familia laus aliqua forte floruerit, hanc ferè qui sunt eius stirpis (quod sermo hominū ad memoriam patrum virtute celebretur) cupidissimi persequantur.*

## Of Life.

Defi. Life, which we commonly cal the breath of this worlde, is a perpetuall battaile, and a sharpe skirmish, wherein wee are one while hurt with enuie, another while with ambition, and by and by with some ether vice, besides the suddaine onsets giuen vpon our bodies by a thousand sorts of diseases, & floods of aduersities vpon our spirits.

**L**ife is a pilgrimage, a shadowe of ioy, a glasse of infirmitie, and the perfect path-way to death.

All mortall men, suffer corruption in theyr soules, through vice, and in theyr bodyes through vvormes.

It is a miserable life where friendes are feared, and enemies nothing mistrusted.

Vvwhose death men doe wish, his life they alwaies hate.

It is better not to liue, then not to knowve how to liue.

Mans life is weake & fraile, and filled vvith much troublesome businesse, in providing things necessary to sustise it, & things needfull to keepe it from miserie.

It

*Wits Common-wealth.*

It is hard for a man to lyue well, but very easie for him to dye ill.

In lyfe there is tyme left to speake of the incombrances of fancie, but after death no possible meanes to redresse endlesse calamitie.

If a good man desire to lyue, it is for the great desire he hath to doe good; but if the euill desire to lyue, it is for that they would abuse the world longer.

The chyl dren of vanitie call no time good, but that wherein they liue according to their owne desires.

Mans lyfe is like lightning, which is but a flash, and the longest date of his yeeres, is but as a bauens blaze.

Men can neither inlarge their lyues as they desire, nor shunne that death which they abhorre.

A detestable life, remoueth al merrit of honourable buriall.

It is better to lyue in meane degree, then in high disdaine.

By lyfe groweth continuaunce, and by death all things take end.

Life & death are in the power of the tongue.

The man that desireth life, & feareth death, ought carefully to gouerne his tongue.

The

The breath that maintaineth lyfe, endeth it.  
A good life, is the readiest way to a good name.

Better it is to be carefull to liue well, then desirous to liue long.

A long lyfe, hath commonly long cares annexed with it.

Most men in these dayes, wil haue precepts to be ruled by theyr life, and not theyr lyfe to be gouerned by precepts.

Mans life ought to be like vnto an image, that hath euery part perfit in it.

Our lyfe ought not to depend vppon one onely hope, no more then a shyppe is to be staied with one anker.

Fooles when they hate theyr lyfe, will yet desire to lyue, for the feare which they haue of death.

Lyfe is a lyfe by name, but a troublesome labour in deed.

A carelesse man doth neuer liue honestly.

Mans life is lent him for a time, and hee that gaue it, may iustly demaund it when he will.

They lyue very ill, who alwaies thinke to lyue.

To a man in misery, lyfe seemeth too long, but to a worldly minded man lyuing at pleasure, lyfe seemeth too short.

*VVhat*

*VVits Common-Wealth.*

**V**What a shame is it, saith *Theophrastus*, for men to complaine vpon God, for the shortnesse of their life, when as they themselves, as short as it is, doe through riot, malice, murthers, care, and warres, make it much shorter, both in them selues and others?

— *hoc est*

*Vivere bis, vitā posse priore frui.*

*Est nostra vino vitā quam simillima*

*Acescit, est quum reliqua parua portio.*

**Qf the Soule.**

**Defi.** *The soule is a created substance innishle, incorporall, immortall, resembling the image of her Creator; a spirit that giveth life to the body where-vnto it is ioyned, a nature alwaies moving it selfe, capable of reason & the knowledge of God, to loue him, as beeing meet to be vnited to him through loue, to eternall felicitie.*

**T**HE greatest thing that may be said to be contained in a little roome, is the soule in a mans bodie.

An holy & vndefiled soule, is like heauen; hauing for her Sunne, vnderstanding, & the zeale of iustice and charitie; for the Moore, sayth;

sayth; and her vertues for the starres.

Euery soule, is eyther the spouse of Christ, or the aduultresse of the deuill.

The minde is the eye of the soule.

The soule is compounded of vnderstanding, knowledge, and sence; from which all Sciences and Arts proceede, and from these shee is called reasonable.

The soule is deuided into two parts, the one spirituall or intelligible, where the discourse of reason is; the other, brutish, which is the sensuall will of it selfe, wandring where all motions contrary to reason rest, and delighting onely to dwell, where euill desires doe inhabite.

The actions of the soule, are will, iudgement, sence, conceiuing, thought, spirit, imagination, memorie, vnderstanding.

The incomparable beautie of the soule, is prudence, temperance, fortitude, & iustice.

All the felicitie of man, as well present as to come, dependeth on the soule.

The soule is the organ and instrument of God, whereby he worketh in vs, and lifteth vs vp to the contéplation of his diuine power and nature.

The sweetest rest and harbor for the soule, is a conscience vncorrupted.

If

*VVits Common-Wealth.*

If thy soule be good, the stroke of Death cannot hurt thee, for thy spirit shall liue blessedly in heauen.

It is not death that destroyeth the soule, but a badde lyfe.

A sound soule, correcteth the naughtinesse of the body.

As they that haue healthfull bodies, easilie endure both cold and heat, so they that haue a staied and setled soule, haue the dominion ouer anger, griefe, ioy, and all other their affections.

All mens soules are immortal, but the soules of the righteous are immortal and diuine.

It is good to haue a regard to the health of the mind, that the body therby may be preserved from danger.

The power of the minde is two-folde; one part is in the appetite, the other in reason: which teacheth what is to bee followed, and what to bee eschued. By thys, reason commaundeth, and appetite obeyeth.

The diseases of the body are easie to be cured, but for the malady of the minde, no medicine can be found.

The pleasure of the minde excelleth the pleasures of the body,

The



The body considereth nothing but what is present, the minde conceaueth what is past, and what is to come.

The soule of man, saith *Solon*, is an incorruptible substance, apt to receiue either ioy or paine, both heere, and else where.

The soule despiseth all worldly businesse, & being occupied onely about heavenly matters, shee reioyceth greatly when she is deliuered from these earthly bands.

While the soule is in the company of good people, it is in ioy; but when it is among euill men, it is in sorrow and heauines.

As the body is an instrument of the soule, so is the soule an instrument of God.

The body was made for the soule, and not the soule for the body.

Looke howe much the soule is better then the body, so much more grieuous are the diseases of the soule, then the griefes of the body.

By the iustice of God, the soule must needs be immortall, and therefore no man ought to neglect it, for though the body dye, yet the soule dieth not.

The delights of the soule are, to knowe her Maker, to consider the works of heauen, and to know her owne state and being.

### VVits Common-Wealth.

*Tres vitales spiritus creauit Omnipotens, unus qui carne non tegitur: alium, qui carne tegitur, sed non cum carne moritur: tertium, qui carne tegitur, et cum carne moritur. Primus Angelorum, secundus hominum, tertius brutorum est.*

*Anima dum viuificat corpus anima est, dum vult animus, dum scit mens, dum recolit memoria, dum rectum indicat ratio, dum spirat spiritus, dum aliquid sentit sensus est.*

### Of the Sences.

*Defi. Sences are the powers of the soule & body, in number siue; seeing, hearing, smelling, tasting, and touching.*

**T**He eyes were giuen to men, to be as it were theyr watch-towers and sentinels, the guiders and leaders of the body.

Of more validitie is the sight of one eye, then the attention of ten eares; for in that a man seeth, is assurance, and that hee heareth, may be an error.

The piercing power of the sight, is able to reade *Homers Iliads*, though they were written in the compasse of a nut-shell.

*Marcus Varro* was surnamed *Strabo* for his quick sight, that from *Lilabeum* a province

in Sicilia, he could tell the number of the saile  
of shippes which came out of the Hauen of  
Carthage.

The eyes are the iudges & seat of the mind.

The eye is the most precious part of the  
body; and therefore it is saide, I will keepe  
thee as the apple of mine eye.

The eyes are the windowes of the body, or  
rather of the soule, which is lodged in it.

The sight is the chiefeſt ſence, and the first  
Mistresse that prouoked men forward to the  
ſtudy and ſearching of knowledge and wiſe-  
dome.

That which the eye ſeeth, the hart is often  
grieved at.

The ſence of the eyes aunſwereth to the e-  
lement of fire.

*Nihil eſt difficilius quam à conſuetudine oculo-  
rum mentis aciem abducere.*

*Hearing.*

**T**He eare tryeth the words, as the mouth  
taſteth meate.

To whom ſoeuer at the first, the ſence of  
hearing is denied, to thê the vſe of the tonge  
ſhall neuer be graunted.

The eares of a man, & the eares of an Apo  
are not to be moued.

*VVits Common-wealth.*

Nothing is more pleasant to the eare, then varietie.

*Plinie* writeth a wonderfull example of the sence of hearing; that the battaile which was fought at Sybaris, the same day was heard at Olympia, the places beeing aboute five hundred miles distant.

The sence of hearing, is aunswerable to the element of the ayre.

*Qui audiunt audita dicunt, qui vident plane sciunt.*

*Smelling.*

**T**He sence of smelling, is neerely conioyned with the sence of tasting.

The sence of smelling, is not only for pleasure, but profit.

Sweet smells, are good to comfort the spirits of the head, which are subtile and pure, and stinking sauiours are very hurtfull for the same.

Albeit every thing that smelleth well, hath not alwaies a good taste; yet what-soeuer a man findeth good to his taste, the same hath also a good smell; and that which is found to haue an ill relish, the same hath also a badde smell.

This sence of smelling, agreeth with the aire  
and

and fire ; because smells are stirred vp by heate, as smoake by fire, which afterward by meanes of the ayre, are carryed to the sence of smelling.

*Non bene olet, qui semper olet.*

*Tasting.*

**T**He sence of taste, is that sence whereby the mouth iudgeth of all kindes of taste.

The iudgement of taste is very necessarie for mans life, and especially for the nourishment of all liuing creatures, because al things which the earth bringeth forth, are not good for them.

Taste (as is said before of smelling) is not onely for pleasure, but also for profit.

This sence of tasting, aunswereth to the element of ayre.

*Intellectus saporum est ceteris in prima lingua, homini in palato.*

*Touching.*

**T**He sence of touching, aunswereth the element of the earth ; to the end it might agree better with those things that are to be felt thereby.

The vigour and sence thereof, ought to be close together, and throughout, and such as  
B b 3      taketh

*VVits Common-Wealth.*

taketh more fast and surer hold then any of the rest.

*Sensuum ita clara iudicia et certa sunt, ut si optio naturæ nostræ detur, et ab ea Deus aliquis requirat, contenta ne scit suis integris in corruptisque sensibus, an postulet melius aliquid, non vidiam quod quærat amplius.*

*Nos Aper auditu, Linx visu, Simia gustu, Vultur odoratu, nos viuat Aranea tactu.*

**Of Children.**

**Defi.** *Our chyldren are the naturall and true issues of our selues, of the selfe same mould and temprature begot by the worke of nature, and made by the power of the Almighty.*

**C**hildren are a blessing of God, bestowed vpon man for his comfort.

Chyldren according to theyr bringing vp, prooue eyther great ioy, or great griefe to theyr parents.

That chyld is not bound in duty to his parents, of whom he neuer learnt any vertuous instruction.

**VV**hatsoever good instructions chyldren learne in theyr youth, the same they retayne in their age.

The

The wicked example of a Father, is a great prouocation of the sonne to sinne.

Nothing is better to bee commended, in a Father, then the teaching of his children by good ensample, as much as by godly admonition.

Children by theyr lasciuious and vngodlie education, growe in time to be persons most monstrous and filthy in conuersation of living.

The fault is to bee imputed vnto the Parents, if chyl dren for want of good bringing vp, fall to any vn honest kind of life.

As those men which bring vp horses, vwill first teach them to follow the bridle: so they that instruct chyl dren, ought first to cause them to giue eare to that which is spoken.

Men ought saith *Seneca*, to teach their children liberall Sciences, not because those sciences may giue any vertue, but because their minds by them, are made apt to receiue any vertue.

Those chyl dren which are suffered eyther to eat much, or sleepe much, be commonly dull-witted, and vnapt to learne.

As waxe is ready and plyant to receiue any kinde of figure or print: so is a young child apt to receiue any kinde of learning.

The

*VVits Common-Wealth.*

The youngest plants well kept, become great trees, and children well brought vp, most worthy men.

The childe that hath his minde more constant then his yeeres, yeelds many hopes of a staied and toward age.

Hee that corrects his sonne, and brings him vp in awe, giue his sonne an example how to bring vp his own children afterward in humble obedience.

He that letteth his sonne runne at his owne libertie, shall finde him more stubborne then any head-strong Colt, when he commeth to be broken.

The best way to make thy children to loue thee when thou art olde, is to teach them obedience in theyr youth.

VVoe be to those parents, whose chyldren miscarry through want of good education.

Nothing either sinketh deeper, or cleaueth faster in the minde of man, then those rules which he learned when he was a child.

The sonne cannot but prosper in all his affaires, which honoureth his parents with the reuerence due vnto them.

Chyldren are soone pleased, and soone displeased.

VVhen thy father waxeth old, remember the



the good deeds he hath doone for thee when thou wast young.

Thou hast liued long enough, if thou hast liued to releue the necessitie of thy father in his old age.

The lawe of nature teacheth vs, that vve should in all kindnes loue our parents.

The child is bound vnto his fathers will.

Those children that denie dutifull obedience vnto theyr parents, are not vvorthie to liue.

*Solon* made a law, that those parents should not be relieued in theyr old age, of their children, which cared not for their vertuous bringing vp.

*Cornelia* couëted her children to be her chiefest treasure, and riches.

No punishment can bee thought great enough, for that child which should offer violence to his Parents; for whom (if there were occasion offered) he should be ready to defend with losse of his owne life.

Striue not in wordes with thy Parents, although thou tell the truth.

*Solon* being asked why hee made no law for *Paracides*; aunswered, that he thought none would be so wicked.

*Careus in vitium puer est monitoribus asper.*

*Asag-*

*VVits Common-Wealth.*

*Magnam vim, magnam necessitudinem, magnam possidet religionem paternus, maternusque sanguis; ex eo si qua macula concepta est, non modo elui non potest, verum eo vsq; permanat ad animum vt summus furor, atque amentia consequatur eum.*

**Of Youth.**

**Defi.** Youth is the fourth age of man, then doe men grow in body, in strength, and reason, in vice and vertue: and at that age the nature of a man is knowne, and wherevnto he bendeth his minde, which before could not be discerned, by reason of the ignorance of his age.

**Y**outh that heeretofore delighted to try theyr vertues in hard armors, take nowe their whole delight and content in delicate and effeminate amors.

**VV**antonnesse, libertie, youth, and riches, are alwaies enemies to honestie.

The deedes that men cōmit in their youth, were neuer yet found so vpright and honest, but it was thought more paise-worthy to amend them then declare them.

As the Cipres tree, the more it is watered,  
the

the more it withereth, & the oftener it is lopped, the sooner it dyeth; so vnbridled youth, the more it is by graue aduise counsailed, or due corrections controled, the sooner it fall to confusion.

VVhere vice is imbraced in youth, there commonly vertue is neglected in age.

Youth for the most part followeth wanton wit too wilfully, neuer preuenting perrils while they are past, nor dreadeth dangers while they be halfe drowned.

Youth fiereth his fancie with the flame of lust, & old age fixeth his affections with the heate of loue.

Young yeeeres make their account onely of the glistering shew of beauty, but gray haire respect onely the perfit substance of vertue.

The minde of a young man is momentany, his fancie fading, his affections fickle, his loue vncertaine, & his liking as light as the wind; his fancie fiered with euery new face, and his minde moued with a thousand sundry motions, lothing that which of late he dyd loue, and liking that for which his longing minde doth lutt, frying at the first, and freezing at the last.

The follies that men comit in their youth, are causes of repentance in old age.

*Cupid*

*VVits Common-Wealth.*

*Cupid* alloweth none in his court, but young men that can serue, fresh & beautifull to delight, wise that can talke, secret to keepe silence, faithfull to gratifie, and valiant to reuenge his mistresse iniuries.

It is not loue, but sorrow, not mirth, but displeasure, not taste, but torment, not delight, but despight, not ioy, but annoy, not recreation, but confusion, when in a louer there is not both youth and libertie.

The prime of youth, is as the flowers of the Pine tree, which are glorious in sight, & vsauorie in the smell.

Youth, if it blush not at beautie, and carrie antidots of wise dome against flatterie, follie will be the next haven he shall harbor in.

He that in youth guideth his life by reason, shall in age finde the ready foote-path from ruine.

There is nothing sweeter then youth, nor swifter decreasing while it is increasing.

Young vvillowes bend easily, & greene wits are intangled suddainly.

So tutor youth, that the sinnes of age bee not imputed to thee.

Impardonable are theyr offences, that for heaping vp of riches, forgette to bring vp youth in honest manners.

Youth

Youth well instructed, maketh age wel disposed.

Hee is most perfit, which adorneth youth with vertues.

Noble wits corrupted in theyr youth with vice, are more vngracious then pesants that are borne barbarous.

The better that a child is by byrth, the better ought he in his youth to be instructed.

The impression of good doctrine stamp't in youth, no age nor fortune can outweare.

Examples are the best lessons for youth.

VVhen young men will sport and recreate themselves, let them beware of riot, and remember modestie.

Youth ought to vse pleasure and recreation, but as naturall ease and rest.

The instructions which are giuen to youth, ought not to bee tedious; for beeing pithie and short, they will the sooner heare them, and the better keepe them.

Young men are no lesse bound to theyr tutors for the vertues they teach them, then to theyr parents for the life they gaue them.

It is most requisite, that Princes provide vertuous Tutors to instruct theyr children in theyr youth, that they may be after them the better able to gouerne their kingdoms.

*Semyer*

*VVits Common-Wealth.*

*Semper magno ingenio adolescentes refranandi potius á gloria quam inuitandi sunt, amputanda sunt plura illi ætati, siquidem efflorescit ingery laudibus.*

*Tempus iuuentutis sua sponte infirmum, aliorum libidine infestum est.*

**Of Musick.**

**Defi.** *Musicke is an insearchable and excellent Art, in which, by the true concordance of soundes, a sound of harmonie is made, which reioyceth the spirits, and vnloadeth grieffe from the hart, and consisteth in time and number.*

**T**HE most commendable end of musick, is the prayse of God.

Disagreeing musick & vaine pastimes, are the hinderances of delight.

The brutish part of the soule, depending of the feeding beast without reason, is that which is pleased, and ordered by sounds and musick.

Musick, as *Euripides* saith, is fitter for funerals then feasts, and rather meet for passions of anger, then dalliance and delight.

Musick vsed moderately, like sleepe is the bodies best recreation.

Nothing

Nothing rauisheth the minde sooner then musick, and no musicke is more sweet then mans voyce.

There is no law to be compared with loue, nor no Art to the art of Musick.

One day takes from vs the credite of another, and one musick extinckts the pleasure of another.

Musicke & pleasure are euer counted best, when they cost dearest.

Musick overcommeth the hart, & the hart ruleth all other members.

Beautie is no beautie without vertue, nor musick no musick without Art.

Musick is a comfort to the mind oppressed with melancholie.

Diuerfitie and change, is natures chiefest musicke.

That musicke looseth most his sounde and grace, which is bestowed vpon a deafe man.

It is impossible with great strokes to make sweet musick.

The better musick, the sooner vanished.

Patience exceedeth knowledge, and musick begetteth patience.

The loude sound of Drummes & Trumpets, is counted a Captaines vvarfaring musicke.

Musick

*Wits Common Wealth.*

Musick which comforts grieve, hath power  
to renue grieve.

Shame and danger, are prides musitians.

Hope is griefes best musick, & overcomes  
the desires of the soule.

Musick is the key which opens all our senses.

Musick ouer our soules is both Queene &  
Mistresse.

All things in this world, is but the musicke  
of inconstancie.

All things loue theyr likes, & the most curious  
eare the delicatest musicke.

Too much speaking hurts, too much gall-  
ling smart, and too much musick gluts and  
distempereth.

Musick is the world of sciences; for it im-  
braceth all discipline, without which it can  
not be perfit.

*Architas* inuented a certaine muscalle in-  
strument, to stay the running witte of chyl-  
dren.

Youth ought to exercise themselves in mu-  
sick, and to employ theyr time in those har-  
monies which stirre vp to commendable o-  
perations & morrall vertues, tempering de-  
sires, greedines, and sorrowes; forasmuch as  
musicke consisteth in certaine proportions  
and



and concords of the voice.

Musick is the Load-stone of fellowship, the cheerfull reuiver of dulled spirits, & the sole delight of dauncing.

*Siluestres homines sacer interpretisque Deorū,  
Cecibus et fædo victu deterruit Orpheus,  
Dicitur ob id lenire tigres rabidosque leones.  
Vt quidam magnetes ferrū attrahunt, at Thea-  
medei qui in Aethiopia nascitur, ferrum abigit,  
respuitque: Ita est musices genus, quod sedet af-  
fectus, est quod incitet.*

## Of Dauncing.

Defi. Dauncing is an active motion of the bodie, which proceedeth from the lightnesse of the hart: iudicially obseruing the true time and measure of Musick.

Time & Dauncing are twinnes, begot together; Time the first borne, beeing the measure of all mouing, & dauncing the mouing of all in measure.

Dauncing is Loues proper exercise.  
Dauncing is the child of Musick & Loue.  
Dauncing, like Loue his Sire, whom painters make a boy, euer flourisheth in lustie youth.

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*Lotte* brought forth the three *Graces*, with hande inhande, dauncing an endlesse round, and with regarding eyes, that stil beware that there be no disgrace found among them.

*Ganimede*, *Hebe*, and the nine *Muses*, ride on the *Zodiack* for pleasing *Ioue* with dauncing.

*Bacchus* taught the people of *East-India*, to honour heauen, and heauens great rouling eye with daunces.

Dauncing is the faire Character of the worlds consent, the heauens true figure, and the earths ornament.

*Peter Ramus* in his *Basilica* saith: that the *Virgins* of *Basil*, on festiuall dayes vse to daunce publicquely without the company & leading of men, and to sing chaste songs. And by this meanes effeminacie, idlenes, and lasciuiousnes beeing auoyded, they become the mothers of wel knit and manly children.

*King David*, to shew his cheerefull hart for the returne of the *Arke*, daunced before it.

*Pirrus* play, which hee inuented in *Crete* for the souldiours to exercise themselves in Armes, wherein he taught diuers iestures, & sundry shyfts in mouings, whence first proceeded much the vse of warres, was a kinde

of

of dauncing in Armes, as *Dionisius Halicarnassens* in his 7. booke testifieth.

The Ethiopians vsed songs of diuers tunes, and dauncing before they went to warres.

The dauncing of *Herodias* daughter, cost *Iohn Baptist* his head.

*Progne* the wife of *Terens* in a daunce, dyd finde fit time and place to murder her sonne *Ithi*.

VWhen the Mermaides daunce and sing, they meane certaine death to the Marriner.

VWhen the Dolphins daunce, some dangerous storme approacheth.

The soberer and wiser sort among the heathen, haue vtterly disliked dauncing: *Aemilius Probus* in the lyfe of *Epaminondas* sayth; that among the old Romaines it was accounted a shame to daunce.

*Salust* calleth dauncing the instrument of ryot.

*Cicero* in his third booke of Offices, and in his Oration for *Muren*, sayth, that no man will daunce being well in his wits, and that an honest man will not daunce openl, , if hee might gette thereby very great inheritance.

*Sempronia* a Romaine Lady, although fortunate in husband & children, & famous for her knowledge in lerning, yet was blemished

with note of lasciuiousnes, for her more then  
necessarie expertnes in footing a daunce.

*Plato* and *Aristippus* being inuited to a banquet of *Dionisus*, & being both by him commaunded to array themselues with purple, and to daunce, *Plato* refused with this answer, I am borne a man, and know not howe to demeane my selfe in such womanish effeminacie. *Aristippus* arrayed himselfe in purple, and prepared himselfe to daunce vvith this aunswere, At the solemnities of our Father *Liber*, a chaste minde knoweth not to be corrupted.

*Cliftbenes* King of *Sicyon* hauing a daughter marriageable, commaunded that it should bee proclaimed at the games of *Olympus*, that hee that would be counted *Cliftbenes* son in lawe, shoulde within threescore dayes repaire to *Sicyon*. VVhen many wooers had mette together, *Hippoclidides* the Athenian, sonne of *Tisander* seemed the fittest, but whe as hee had trode the *Laconique* and *Attique* measures, and had personated them with his legs and armes, *Cliftbenes* stonaking it, said, O thou sonne of *Tisander*, thou hast daunced away thy marriage.

*Albertus* the Emperour, father of *Ladislaus*, was wont to say, that hunting was the exercise

cife of a man, but dauncing, of a woman.

*Fredericke* the third Emperour of Rome, was often wont to say, that he had rather bee sicke of a Feuer, then giue himfelfe to dauncing.

*Alphonfus* that most potent King of Aragon and Sicily, was wont to taxe the French men of great lightnes, who the more auncient in yeeeres they waxed, the more they delighted themfelues with vaine frantick dauncing.

The same *Alphonfus*, when he had beheld a woman daunce very lasciuiously and impudently, Behold, quoth he, by and by *Sibylla* will deliuer an Oracle. Hee reputing dauncing to be a kinde of franticknes; *Sibylla* the prophetesse neuer yeelding any Oracle, except possessed first with a furie.

The same noble King, hearing that *Scipio* was wont to recreate himfelfe with dauncing, said; that a Dauncer did differ nothing from a mad man, but only in length of time, the one being mad so long as he liueth, the other, whilst hee daunceth.

VVhen the same King was reprooued, that albeit hee had so much abhorred dauncing, yet was seene openly dauncing at the entertainment of *Frederick* the third, in the com-

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panie of the Emperour and *Leonora Augusta*, he answered, That he that daunced, being prouoked by lasciuiousnes and wantonnes, was worthily to be esteemed a foole and franticke; but if it was done for honors sake, hee escaped some part of reprehension, because sometimes it seemeth a decorum to be frantick and doate with great estates.

The Romaines, Lacedemonians, and other well ordered Common-weales, banished out of their Countries all vaine pleasures, and aboue all, dauncing, as seruing to none other vse but to effeminate young men, and to allure them to vice.

*Tully* in his oration *Murana* saide, that no man daunceth, except he be drunke or mad.

*Petrarch* saith, that the vertuous Matrons by dauncing haue oftentimes lost theyr honors which before they had long nourished; and virgins by it, learne that which they had beene better neuer to haue knowne.

*Tully* finding faulte with an enemy of his, called him in derision a braue dauncer.

They saith *Terence*, which loue dauncing too much, seeme to haue more braines in theyr wit then their head, and thinke to play the fooles with reason.

Men of auncient time haue named daunces  
allurings,

allurings, poysonings, and inticements of *sa-*  
than; who by these meanes corrupteth vs.

In the Sea of histories, mention is made of  
an Archbishop of Magdebourg, who broke  
his necke dauncing with a damsell.

Hee daunceth well to whom Fortune py-  
peth.

The Egyptians, Thratians, and Scythians,  
accounted dauncing amongst theyr holy ce-  
remonies, first appointed by *Orpheus & Mus-*  
*seus* who excelled in that kind.

The Romaines had certaine priests, called  
*Saly*, which daunced in the honour of *Mars*.

The Grecians learned to daunce of *Caster*  
and *Pollux*, and vsed to dispatch theyr busi-  
nesse dauncing.

*Socrates* which was pronounced by the O-  
racle of *Apollo* to bee the vvifest man in all  
Greece, was not ashamed in his olde age to  
learne to daunce; extolling dauncing with  
wonderfull praises.

Dauncing by an old auncient custom may  
bee vsed, so as a man in the exercise thereof  
behaue himselfe modestly, and not like vnto  
a mad man.

The Sirians before they met their enemies,  
would sing Ballades, and solace themselves  
with dauncing.

It is necessary that our footesteps be aswell ruled as our words ought to be.

God threatned the daughters of Syon, for that they went winding and prauncing, making theyr steps to be heard againe.

*Apud antiquos tanto in precio habita est saltatio, ut populi presides et antesignani presaltatorum nomine honorarentur.*

*Saltatio non ad pudicas, sed ad adulteras pertinet.*

## Of Man.

**Defi.** Man is a creature made of God, after his owne image, iust, holy, good, and right by nature, and compounded of soule and body: of soule, which was inspired of God with spirit and lyfe, and of a perfect naturall body, framed by the same power of God.

**M**An was created, to sette forth the glory of his Creator, and to speake and doe those things which are agreeable vnto him, through the knowledge of his benefits.

A good man alwaies draweth good things out of the treasure of his hart, and a vicked man that which is wicked.

Man is so excellent a creature, that all other creatures



creatures were ordained for his vse.

The dutie of man, consisteth in knowing of his ovvne nature, in contemplating the de-  
vine nature, and in labour to profit others.

In man is a double reason, reason naturall,  
and the reason of grace and election.

Man is onely a breath and a shadow, and all  
men are naturally more inclined to euil then  
goodnes, and in theyr actions as fraile & vn-  
constant as the shadow of smoake.

The end of mans knowledge is humiliation  
and glorie.

Man wilfully minded, depriueth himselfe  
of all happines.

Miseries haue power ouer man, not man o-  
uer miseries.

To the greatest men the greatest mischiefes  
are incident.

VVhatsoever chaunceth to one man, may  
happen likewise to all men.

Man by nature keepeth no measure in his  
actions, but is carried away through violence  
of his sundry affections.

He ceaseth to be a man, which ceaseth to be  
prouident, and leaueth the rules of reason.

Men at the beginning builded townes for  
societie and for safetie; but now are wilder-  
nesses safer then popularitie.

Man

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Man hath no power ouer his life, but liues ignorant of the certaine time of his death, euen as a beast, only comforting himselfe with confidence.

To euery man belongeth two powers, a desire and an opinion; the first body bred, leading to pleasure, the other soule bredde, leading to good things.

Opinion and desire, holde in man great controuerfies, for when opinion is victor, then he is sober, discreet and chaste, but when desire ouercommeth, he is riotous, wilde, and vnsatiate.

All men naturally haue some loue and liking of the truth.

The perfection of a wise man, is to ioyne the active life with the contemplative, in a certaine expectation of an immortal & most blessed life.

All things are resolued into those things whereof they are compounded, the body of man being earth, shall returne to earth, and the soule beeing immortall, shall enter into immortalitie.

All men are by nature equal, made all of the earth by one workman, and howsoever we deceiue our selues, as deere vnto God is the poore peasant as the mightie Prince.

No

No creature but man hath any knowledge of God.

The Philosophers knewe mans imperfections, but could neuer attaine to know the true cause of them.

*Nonne vides hominū vt celsos ad sidera vultus  
Sustulerit Deus, ac sublimia finxerit ora,  
Cum pecudes volucrumq; genus formasq; ferarū,  
Segnem atq; obscenā passū strauisset in aluum.*

*Cum tibi siue Deus, siue mater rerum omnium  
natura dederit animum, quo nihil est prestanti-  
us sic te ipsum (ô homo) abicies atq; proflernes,  
vt nihil inter te, et quadrupedem aliquem pu-  
tes interesse?*

## Of Choyce.

Defi. Choyce doth belong vnto the minde, and is eyther of the power of knowing, or of appetite; it is the will of man, and more noble part of his minde, alwaies ioyned with reason.

**H**E that makes his choyce without discretion, doth sow his corne hee wots not when, and reapes he knowes not what.

It is better to brooke an inconuenience thē a mischiefe; and to bee counted a little fond, then altogether foolish.

In

*Wits Common-Wealth.*

In choosing a wife, choose her not for the shape of her body, but for the good qualities of her minde; not for her outward person, but her inward perfection.

He that chooseth an apple by the skin, and a man by his face, may bee deceiued in the one, and ouershot in the other.

Hee that is free, and willingly runneth into fetters, is a foole, and whosoever becommeth captiue without constraint, may be thought eyther wilfull or witlesse.

Election in loue is beautie, in wisdom happinesse.

If the eye bee the chooser, the delight is short, if the will, the end is want, if reason, the effect is wisdom.

If thou choose beauty, it fadeth, if riches, they wast, if friendes, they waxe false, if wisdom, she continues.

Choose thy friend, not by his many vowes, but by his vertuous actions: for who dooth well without boast, is worthy to bee counted a good man, but he that vowes much, & performes nothing, is a right worldling.

They that hunt after glory, pursue smoak, they that chuse it immoderately, haue mighty disasters, but they that despise it, are true Philosophers.

In choosing a Magistrate, respect not the riches he hath, but the vertues he enioyeth; for the rich man in honor, feareth not to co-act, the vertuous man in all fortunes is made for his Country.

It is a presage of good fortune to young maydens, when flowers fall from their hats, falshood from their harts, and inconstancie from their choice.

Choyce is soonest deceived in these three things, in Brokers wares, Courtiers promises, and womens constancies.

Ielousie is the fruite of rash election.

Men choose Aduocates by their many cli-ants, Phisitions by their sundry cures, and wiuies by their rich possessions.

VVe choose saith *Bodinus*, a sayre day by the gray morning, the stout Moyle by his sturdy lymmes, but in choyse of pleasure, we haue no election, sith they yeeld no vse.

*Horace* praiseth the table, on which is nothing that hath beene bought; and loue that beautie wherein nothing is sophisticate.

*Zeno* of all vertues made his choyce of silence; for by it saith he, I heare other mens imperfections, and conceale mine owne.

All sweet choyce is sower, being compared with the sower choyce of sweet loue.

VVho

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VVho chooseth loue, chooseth feare and teares.

VVith credite and honour the choyce of labour is profitable.

After the choyce of a momentanie pleasure, ensueth an endlesse calamitie.

*Artimefia* the Queene, beeing demaunded what choyce should be vsed in loue; Marrie quoth she, imitate the good Lapidaries, who measure not the nature of the stone by the outward hewe, but by the inward vertue.

So many Countries, so many lawes, so many choyces, so many seuerall opinions.

Hee that chooseth either loue or royaltie, will neuer choose a companion.

A little packe becomes a small Pedler, and a meane choyce an humble conceit.

Such a saint, such an offering, like wit, like choyce.

*In duobus malis fugiendum maius, lenius est eligendum.*

*Liber esse non potest cui affectus imperant, & cupiditates dominantur.*

Of Mariage.

Defi. Mariage being the chiefe ground & preservation of all societies, is nothing els but a

com-

communion of life betweene the husband & the wife, extending it selfe to all the parts that belong to their house.

**N**Vptiall fayth violated, sildome or neuer escapes without reuenge.

There is no greater plague to a married woman, then when her husband dischargeth on her backe all his iarres, quarrels, and passions, and reserueth his pleasures, ioyes and companie for another.

Giue thy wife no power ouer thee, for if thou suffer her to day to tread vppon thy foote, she will not sticke to morrow to tread vpon thy head.

To marry without the force of fancie, is to become a seruile slaue to sorrow.

In the choosing of a wife, make choyce of such a one whose beautie may content thine eye, but chiefly whose vertuous wisedome may satisfie thy minde; so shalt thou haue neither cause to repent, nor occasion to mislike thy choyce.

The *Cassians* made a lawe, that hee<sup>s</sup> which married after he had passed 50. yeres, should at the common assemblies & feasts, sit in the lowest and vildest place; as one that had, committed a fact repugnant to Nature, terming

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terming him nought els but a filthy and do-  
ting old lecher.

Inequalitie in mariage is often an enemy to  
loue.

Hee that marrieth one faire and dishonest,  
weddeh himselfe to a world of miseries, and  
if to one beautifull & neuer so vertuous, yet  
let him thinke this, hee shall haue a woman,  
and therefore a necessary euill.

That young man doth not deserue a marri-  
age, that with his hands dooth not obtaine a  
mariage.

In taking a wife, it is better to feare thy  
choyce then to end thy chaunce.

Such as are desirous to marry in hast, haue  
often-times sufficient time to repent at ley-  
sure.

If thou marry in age, thy wiues fresh co-  
lours will breed in thee deade thoughts and  
suspition, and thy white haire her lothsom-  
nesse and sorrow.

A husband stepping to delight, striketh his  
foote oft against danger, and in seeking after  
content, falleth oft into perrillous conten-  
tion.

*Cleobulus* meeting with his sonne *Ireon* so-  
lemnizing the cerimonie of marriage, gaue  
him in his hand a branch of *Henbane*: mea-  
ning



ning by this, that the vertuous disposition of a wife is neuer so perfect, but it is interlaced with some froward fancies.

The roundest circle hath his diameter, the fauourablest aspects their incident oppositions, and mariage is qualified with many trifling griefes and troubles.

Hee that marries himselfe to a faire face, tyes him-selfe oftentimes to a fowle bargain.

As the glistering beames of the sun when it riseth decketh the heauen: so the vertuous dispositions of a good wife, adorneth the house.

A good husband must bee wise in wordes, milde in conuersation, faithfull in promise, circumspect in giuing counsaile, carefull in prouision for his house, diligent in ordering his goods, patient in importunitie, iea- lous in bringing vp his youth.

A good wife must be graue abroade, wise at home, patient to suffer, constant to loue, friendly to her neighbours, prouident for her household.

Marriagewith peace, is this worlds paradise; with strife, this lifes purgatorie.

Silence and patience, causeth concord betweene married couples.

D d

I t

It is better to mary a quiet foole then a wit-  
tie scold.

In mariage, rather enquire after thy wifes  
good conditions then her great dowrie.

Spirituall marriage beginneth in Baptisme,  
is ratified in good life, and consumated in a  
happy death.

*Tbales* seeing *Solon* lament the death of his  
sonne, said ; that for the prevention of such  
like troubles, he refused to be married.

*Lycurgus* noted them of infamie that re-  
fused to marry.

*Plautus* saith, that hee which woulde faine  
find some meanes to trouble himselfe, neede  
but to take vpon him either the gouernment  
of a shyp or a wife.

A chaste Matron, by obeying her husbands  
will, hath rule ouer him.

The first coniunction of mans societie is  
man and wife.

An honest wife is the health of her hus-  
bands body.

*Qui cogitat de nuptijs, non cogitat bene :*

*Cogitat enim contrahit de hinc nuptias ;*

*Malorum origo quam sit hac mortalibus*

*Dotatam enim si forte pauper duxeris.*

*Non iam ille coniugem, sed habet veram fili*

*Cui seruit : at si pauper aliquam duxeris*

*Nil afferentem, seruus ille rursus erit,  
 Dum victum vtrique non sibi tantum parat.  
 Duxitne sedam? vitam dehinc acerba erit  
 At iam pugebit ingredi limen domus.  
 Duxitne formosum? nihilo erit hac magis  
 Sui mariti quam suæ vicinie.  
 Ita in aliquod necesse est, vt incidat malum.*

## Of Chastitie.

*Defi. Chastitie is the beautie of the soule and  
 puritie of life, which refuseth the corrupt  
 pleasures of the flesh, and is onely possessed of  
 those who keepe theyr bodies cleane and vn-  
 defiled; and it consisteth either in sincere vir-  
 ginitie, or in faithfull matrimonie.*

**C**hastitie is of small force to resist, where  
 wealth & dignitie ioyned in-league, are  
 armed to assault.

It is better with *Phicinus* the beautifull  
 young Romaine, to deface the maiestie of  
 comly fauour and beauty, then with *Narcis-  
 sus* to be confounded with his own folly.

Chastitie is the seale of grace, the staffe of  
 deuotion, the marke of the iust, the crowne  
 of virginitie, the glory of life, and a comfort  
 in martirdome.

Chastitie groweth cheape, where golde is not thought deere.

The first degree of chastitie, is pure virginie, the second, faithfull matrimony.

Idlenes is the enemy to chastitie.

As humilitie is necessary, so chastity is honourable.

Chastitie, humilitie, and charitie, are the vnited vertues of the soule.

Chastitie without charitie, is a lamp without oyle.

In the warres of *Gaius Martins Torquatus* against the Gallogrecians, the wife of *Oriagontes* their Prince being taken prisoner by a Centurion, who mightily assaulted her for loue, caused him to bee slaine by her slaues after she was raunomed, & carried the lechers head as a pledge of her chastity to her barbarous husband.

The Lady *Bona* of Lombardy, fearing her chastitie should be assailed in her husbands absence, followed him in the holy warres in Palestine, and reskued him in many dangers, to her eternall honor.

The daughters of *Romilda*, after their mother had dishonourably betrayed both her husband & Country into the hands of *Cacanus* king of the Vandales, hauing especiall  
care

care of theyr chastities, and fearing the incestuous assaults of the Barbarians: hydde peeces of raw flesh vnder theyr garments, which putrifying by heate, sent out such a stench, that the Vandales supposing it some naturall defect, fled from them, and by this meanes they escaped theyr dishonour.

*Omphale* of *Lydia*, seeing the incestuous lyfe of those Countymen, howe hainously and tyrannously they betrayed the honors of many virgins, forceably tooke the signiorie of the Country, teaching them slavishly to obey, which could not vertuously gouerne.

*Androghia* and *Alcide* two chaste and vertuous Thebane virgins, hearing by the Oracle of *Spollo*, that theyr Country shoulde haue victory ouer the Orchianemians, if two of theyr chastest virgins would by voluntary death destroy themselves, slew themselves.

*Numa* first instituted and erected a Temple to the Vestall Virgins, & ordained such a law, that those which were taken in adultery, and had betrayed theyr chastity, shold be put into a Caue in *Campo scelerato*, vvith water, milke, and honey, and a light taper, and there buried quick.

*VVits Common-Wealth.*

At the sacke of Cassannoua in Italie, the souldiers of *Frauncis Sforza*, bringing him a young virgin prisoner of incomparable beutie, hee first attempted her with words, then with gyfts, lastly with threatens; and seeing none of these able to diuert her from honor, hee sent her raunsomlesse to her betrothed husband, endowing her with his own spoiles, who was so carefull of her chastitie.

Chastitie and modestie, are sufficient to enrich the poorest; and vvise men in marriage, rather make choice of honesty & manners, then loosenes of behauiour, with great lands and rich possessions.

It is more cōmendable with *Alexius*, to forsake the concupiscence of the flesh, & follow the sweet contemplation of wisdom, then with vnhappy *Cephalus* to seeke the tryall of faithlesse folke, and fall into the snares of inuolable mischief.

Chastitie is knowne in extremitie, and crowned in the end with eternitie.

If chastitie bee once lost, there is nothing left praise-worthy in a woman.

The first steppe to chastitie, is to know the fault, and the next, to auoyde it.

Though the body be neuer so sayre, without chastitie it cannot be beautifull.

Beauty

Beauty by chastitie, purchaseth praise and immortalitie.

Beauty without chastitie, is like a Mandrake apple, comly in shew, but poysonfull in tast.

Feastes, daunces, and playes, are occasions of in chastitie.

Beautie is like the flowers of the spring, and chastitie like the starres in heauen.

Gracious is the face that promiseth nothing but loue, and most celestially the resolution that liues vpon chastitie.

The true modestie of an honest man, stry-  
keth more shame with his presence, then the  
sight of many wicked & immodest persons,  
can styrr to filthines with their talkings.

Chastity with the raines of reason brideleth  
the rage of lust.

Chastitie is the treasure of the soule, & the  
virginitie of the body.

Do not say that thou hast a chaste minde, if  
thine eye bee wanton; for a wandering eye is  
the fore-runner of an incontinent hart.

Amongst all the conflicts of a Christian  
soule, none is more hard then the warres of  
a chaste mind, for the fight is continuall, and  
the victory rare.

Chastitie beautifies both body and minde.

The

• *VVits Common-Wealth.*

The chaste eare, cannot abide to heare that which is dishonest.

— *nulla repurabilis arte*

*Lese pudicitia, est: deperit illa semel.*

*Lis est cum forma magna pudicitie.*

## Of Content.

*Defi. Content is a quiet and settled resolution in the minde, free from ambition and enuie, ayming no further then at those things already possessed.*

**C**ontent is great riches, and patient povertie is the enemy to Fortune.

Better it is for a time with content to prevent danger, then to buy fained pleasure with repentance.

He that cannot haue what he would, must be content with what he can get.

Content is a sweet sauce to euery dish, & pleasantnesse a singuler potion to prevent a mischief.

A merry countenance is a signe of a contented minde, but froward words are messengers of mellancholy.

Content is more worth then a kingdome, and loue no lesse worth then life.

The



The ende of calamity is the beginning of content, & after misery alwaies ensues most happy felicitie.

A wise man preferreth content before riches, and a cleere minde before great promotion.

Humaine misery teacheth happy content.

VVhat can be sweeter the content, where mans life is assured in nothing more then in wretchednes?

Content makes men Angels, but pride makes them deuils.

To couet much, is misery, to liue content with sufficient, is earthly felicity.

Many men loose by desire, but are crowned by content.

To will much is folly, where ability wanteth; to desire nothing, is content, that despiseth all things.

The riches that men gather, in tyme may fayle, friends may waxe false, hope may deceiue, vaine-glory may tempt, but content can neuer be conquerd.

By desire we loose time, by content vvee redeeme time.

Content is the blessing of nature, the salve of pouertie, the maister of sorrow, and the end of misery.

To

*VVits Common-wealth.*

To liue, nature affoordeth, to liue content,  
wisedome teacheth.

Displeasures are in our owne hands to moderate, & content is the procurer of peace.

Cōtent, though it loose much of the world,  
it pertakes much of God.

To lyue to God, to despise the worlde, to  
feare no misery, and to flie flattery, are the  
ensignes of content.

VVhat wee haue by the worlde, is miserie,  
what we haue by content, is wisedome.

The eyes quiet, the thoughts medicine, &  
the desires methridate, is content.

To bee content, kills aduersitie if it assault,  
dryes teares, if they flowe, stayes wrath, if it  
vrge, winnes heauen if it continue.

He is perfectly cōtent, which in extreames  
can subdue his owne affections.

No riches is comparable to a contented  
minde.

Hee that is patient and content in his troubles,  
preuenteth the poyson of euill tongues  
in theyr lauish talkings.

Content and patience, are the two vertues  
which conquer and ouerthrow all anger,  
malice, wrath, and backbiting.

To liue content with our estate, is the best  
meanes to preuent ambitious desires.

Content

Content brings comfort to the care-oppressed minde, and subdues all vnruely affections what-soeuer.

— *Nemo quum sibi sortem  
Sexratio dederit, seu fors obiecerit illa  
Contentus viuit.  
Viuitur paruo bené.*

## Of Religion.

Defi. Religion is a iustice of men towards God, or a diuine honouring of him in the perfect & true knowledge of his Word, peculiar onely to man; it is the ground of all other vertues, & the onely meanes to vnite and reconcile man to God for his saluation.

**M**An was created for the seruice of God, who ought aboute all thinges, to make account of Religion.

No error is so dangerous as that which is committed in Religion, forasmuch as our saluation, quiet and happinesse, consisteth thereon.

If it be a lewd part, sayth S. *Augustine*, to turne the traualer out of his right way, & so to hinder his iourney, then are such as teach false doctrine much more to bee detested; because

because through such a mischiefe, they leade men to destruction.

*S. Augustine* reproveth *Varro* and *Pontifex Scævola*, vvho were of opinion, that it vvvas very expedient men should bee deceived in Religion; because that there is no felicitie nor rest, but in the certaintie thereof; and in an infallible truth, without diuinitie & the doctrine of God, none can take any principle at all in the discipline of manners.

*Polybius* writeth, that nothing so much aduanced the Romaines, as theyr religion, albeit it were not pure.

The *VVorde* is a medicine to a troubled spirit, but beeing falsely taught, it proueth a poyson.

Religion is like a square or ballance, it is the canon & rule to liue well by, and the verie touch-stone which discerneth truth from falshood.

The auncient Fathers haue given three principall markes by which the true Religion is knowne: first, that it serueth the true God; secondly, that it serueth him according to his *VVord*; thirdly, that it reconcileth that man vnto him which followeth it.

The true worship of God, consisteth in spirit and truth.

There

There can bee no true religion where the word of God is wanting.

Those men are truly religious which refuse the pleasures of the world, and wholly sette their mindes on diuine meditations.

Hee which is negligent and ignorant in the seruice of his Creator, can neuer be careful in any good cause.

Religion doth linke and vnite vs together, to serue with willingnes one God almighty. It is the guide of all other vertues, and they who doe not exercise themselves therein, to withstand all false opinions, are like those souldiers which goe to warre without weapons.

The Romaines allowed the seruice of all Gods, and to that end builded a Temple to all Gods, called *Pantheon*; yet would they neuer receiue the true God, to wit, *Iehonah*, the Lord God of the Hebrues.

The principall seruice of God, consisteth in true obedience, which the Prophets call a spiritual chastitie; not to swaue there-from, nor to thinke that whatsoever we find good in our owne eyes, pleaseth him.

*S. Augustine* sayth, that the knowledge of true religion, humilitie, and patience, entertaineth concord.

If

*VVits Common-wealth.*

If men did know the truth, and the happinesse which followeth true religion, the voluptuous man woulde there seeke his pleasures; the couetous man his wealth, the ambitious man his glory; sith it is the onely meane which can fill the hart, and satishe theyr desire: it serueth vs also for a guide to leade vnto God, whereas the contrary doth cleane vvith-hold vs from him.

No creature is capable of religion, but onely man.

The first precept that *Socrates* gaue vnto Prince *Demonicus*, was *time to die*, feare God. And *Plato* sayth, that the first law that should be giuen to men, should be the increase of religion and pietie.

The chiefeft oath which the Athenians tooke, was thys, In defending religion, both alone and with others, wil I fight against my foes.

The auncient Romaines, through the instinct of nature did so reuerently thinke of religion, that the most noble men of Rome, sent theyr sonnes into *Hetrurio* to learne the manner of seruing God.

Religion is the stay of the weake, the Maister of the ignorant, the philosophie of the simple, the oratorie of the deuout, the re-  
medie

medie of sinne, the counsayle of the iust, and the comfort of the troubled.

Pure religion & vndefiled before God the Father, is thys, to visite the fatherlesse, and widdowes in theyr aduersity, and for a man to keepe himselfe vnspotted of the world.

*Philosophia pernosci non potest siue Christiana  
deraque religione: quam prelucentem si tollis,  
fateor ecce et clamo, ludibrium illa; vanitas, de-  
lirium.*

*Oportet principem ante omnia esse deicolam.*

## Of Hope.

Defi. Hope is that vertue whereby the spirit of man putteth great trust in honest & waigh- tie matters, hauing a certaine and sure confidence in himselfe; and this hope must bee grounded vpon a sure expectation of the help and grace of God, without which, it is vaine and imperfect.

**T**O be cleane without hope, is a hap inci- dent to the vnhappy man.

He that will loose a fauour for a hope, hath some wit, but small store of wisdom.

Fortune may take away our goods, but death cannot deprive vs of hope.

Hopes

*V. Vits Common-wealth.*

Hopes aboue fortune, are the fore-poynters of deepe falls.

If thou chaunce to loue, hope well what-soeuer thy hap be.

Hope apprehendeth things vnseene, & attaineth things by continuance.

Hope grounded on God, neuer faileth, but being built on the world, it neuer thringeth.

The euenings hope may comfort the mornings misery.

Hope is the fooles God, the Merchantmans comfort, the souldiers companion, and the ambitious mans poyson.

Hope of life is vanity, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth belecuing followers.

Sweet words beget hope, large protestations nourish it, and contempt kills it.

He that supposeth to thrive by hope, may happen to begge in misery.

The apprehension of hope, derideth griefe, and the fulnes of hope consumeth it.

As all mettals are made of Sulphur, so all pleasures proceede from hope.

As the one part laboureth for the conseruation of the whole body, so hope for the accomplishment of all desires.

Sadnes



Sadnes is the punishment of the hart, hope the medicine of distresse.

Hope is a pleasant passion of the minde, which dooth not onely promise vs those things that we most desire, but those things also, which we vtterly dispaire of.

Our high hopes haue oftentimes harde fortunes, and such as reach at the tree, commonly stumble at the roote.

To hope for requitall of benefits bestow- ed, may rather bee counted vsury then ver- tue.

A cowardly louer without hope, shall ne- uer gaine faire loue with good fortune.

To hope against all hope, is the excellence of a mightie resolution.

In a little place is hid a great treasure, and in a small hope, a boundlesse expectation.

Confidence, except it be guided by mode- stie, and proceed from iudgement, may ra- ther be called arrogancie then hope.

Hope, of all passions is the sweetest, and most pleasant, & heereof it is said, that hope onely comforteth the miserable.

Hope is the opinion of goodnes to come. It is also a rare and most excellent vertue.

*Symonides* sayth, that hope is the Gouver- nour of men.

*VVats Common-wealth.*

*Perdicas* seeing *Alexander* largely bestowre many benefits vpon his friends, asked him what hee would leaue for himselfe? hee answered, hope.

A good and vertuous man ought alwaies to hope well, and to feare nothing.

Hope, as *Pyndarus* sayth, is the beginning of victory to come, & doth presage the same.

*Sola spes hominū in miserij consolari solet.*

*Miserum est timere cum speres nihil.*

**Of Charitie.**

**Defi.** Charitie is the indissoluble band of God with vs, whereby wee are inflamed with the loue of him, for that which we owe vnto him, & therby also are induced to loue our neighbours for the loue of God.

**C**haritie is the scope of all Gods commandements.

Charitie delayd, is halfe lost.

Charitie raunsommeth vs from sinne, and deliuereth vs from death.

Charitie increaseth faith, begetteth hope, and maketh vs at one with God.

As the body without the soule enioyeth no life, so all other vertues without charitie, are cold.

cold and fruitlesse.

As the sunne is to the world, and life to the body, so is charitie to the hart.

Charitie resembleth fire, which inflameth all things it toucheth.

Charitie in aduersitie is patient, in prosperitie temperate, in passions strong, in good works quicke, in temptations secure, in hospitalitie bountifull, amongst her true chyl-dren ioyfull, amongst her false friends patient.

Charitie in midst of iniuries is secure, in hart bountifull, in displeasures meek, in concealing evils innocent, in truth quiet, at others misfortune sad, in vertues ioyfull.

Charitie in aduersitie fainteth not, because it is patient, and reuengeth not iniuries, because it is bountifull.

If any man, as sayth Saint *Barnard*, vvaxe drunke with the loue of God, he is straight-waies apt & ready to all good; he laboureth and is not weary, he is weary & feeleth it not, the malicious mock him, and he perceiueeth it not.

The loue of G O D, hath power to transforme man into God.

Charitie maketh a man absolute & perfect in all other vertues.

*VVits Common-wealth.*

Neither the multitude of trauailes, nor the antiquitie of seruice, but the greatnesse of charitie increaseth the reward.

God is charitie, what thing is more precious? and he that dwelleth in charitie, dwelleth in God, what thing is more secure? & God in him, what thing is more delectable?

The nature of charitie, is to draw all things to it selfe, and to make them participate of it selfe.

There is no vertue perfit without loue, nor loue without charitie.

Charitie is neuer idle, but worketh for him it loueth.

The greatest argument of godly loue, is to loue what God loueth.

Charitable loue is vnder no rule, but is Lord of all lawes, & a boundlesse Emperour.

There is true charitie, where two severall bodies haue one vnited hart.

Of charitie mixed with mockery, followeth the truth of infamie.

Charitie is the child of fayth, and the guide to euerlasting felicitie.

All charity is loue, but not all loue charity.

The filthy effects of briberie, hinder exceedingly the works of charitie.

Charitie causeth men to forsake sinne, and embrace

embrace vertue.

Charitie is a word vsed of many, and vnderstood but of a fewe.

By charitie with God, wee learne vvhhat is our dutie toward man.

By charitie, all men, especially Christians, are linked & bound in conscience to relieue one another.

It is the true property of a charitable minded man, louingly to inuite the poore, courteously to intreate them, & quickly to suffer them to depart.

A poore man being in charitie is rich, but a rich man without charitie, is poore.

Charitie and pride dooth both feede the poore; the one to the praise and glorie of God, the other, to get prayse and glorie amongst men.

*Tyrannorum vita est, in qua nulla est charitas, nulla fides, nulla stabilis beneuolentie fiducia, omnia semper suspecta et sollicita sunt, nullus locus amicitie.*

*Prata et arua, et pecudum greges diliguntur isto modo, quod fructus ex ijs capiuntur, hominis charitas et amicitia gratuita.*

## Of Humilitie.

**Defi.** Humilitie is a voluntary inclination of the minde, grounded vpon a perfect knowledge of our own conditions; a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himselfe.

**H**E that gathereth vertues without humilitie, carrieth dust against the wind.

True humilitie commendeth other mens vertues, without malice or enuie.

It is no commendations to bee humble in aduersitie, but in the midst of prosperitie to beare a lowly sayfe, deserueth great praise.

Pride perceiuing humilitie to be honourable, desireth oft-times to bee couered with the cloake thereof; for feare least appearing alwaies in his owne likenes, hee should be little regarded.

The chiefe poynt of mans humilitie, consisteth in this, to subiect his will vnto the wil of God.

Happy is that man, whose calling is great, and spirit humble.

The best armor of the minde is humilitie.

The

The easiest way to dignity is true humility.  
True discretion, is neuer purchafed but by  
true humilitie.

Sith the Country which we desire to dwell  
in is heauenly, and the way thither,  
lowlines & humilitie, why then desiring this  
Country, doe we refuse the way?

Humilitie hath many times brought that  
to passe, which no other vertue nor reason  
could effect.

To the humble minded man, God revea-  
leth the knowledge of his truth.

If thou desire to ascend where God the Fa-  
ther sitteth, thou must put on the humilitie  
which Christ the sonne teacheth.

Of all vertuous works, the hardest is to be  
humble.

The vertue of humilitie is the onely repay-  
er, and restorer of decayed charitie.

Humilitie teacheth a man howe to rule his  
affections, and in all his actions to keepe a  
meane.

By a mans outward countenaunce, his in-  
ward humbleness of minde is made manifest.

*Cains Marius* beeing appointed by the peo-  
ple of Rome twice to triumph, would not  
doe so, but deuided the glory, between him  
and *Catalus*, his fellow officer with him.

*Dio*, after he was made king of the Syracu-  
sians, would neuer change his accustomed  
fare and apparrell, vvhich hee was wont to  
weare being a student in the Vniuersitie.

The spirit of God delighteth to dwell in  
the hart of the humble man.

If thou intend to builde any stately thing,  
thinke first vpon the foundation of humi-  
litie.

As lowlineffe of hart maketh a man highly  
infaueur with God, so meeknes of wordes  
maketh him to smoke into the harts of men.

Humblenes of minde stirres vp affection,  
augments beneuolence, supports goode-  
quitie, and preserveth in safety the whole e-  
state of a Country.

Men are not in any thing more like vnto  
theyr Maker, then in gentlenes & humility.

God dwelleth in heauen, saith *S. Augu-  
stine*, if thou arrogantly lift vp thy selfe vnto  
him, he will flie from thee, but if thou hum-  
ble thy selfe before him, he will come downe  
to thee.

*Humilitas animi sublimitas Christiani.*

*Tria sunt quae radicata nutriunt humilitatem,  
assiduitas subiectionis, consideratio propria fra-  
gilitatis, et consideratio rei melioris.*

Of



## Of olde Age.

Defi. Olde age, the gift of heauen, is the long  
expenſe of many yeeres, the exchange of ſun-  
dry fortunes, and the ſchoole of experience.

Sicknes and old age, are the two crouches  
whereon life walketh to death, arreſting  
every one to pay the debt which they owe  
to nature.

It is a vaine thing for him that is olde, to  
wiſh that he were young againe.

It is a lamentable thing to bee olde with  
feare, before a man come to be olde by age.

A gray beard is a certaine ſigne of old age,  
but not an aſſured token of good wit.

Age ought to keepe a ſtraight diet, or elſe  
will enſue a ſickly life.

Old men are commonly forward in yvill,  
but weake in action.

Hoarie haires are embaffadors of great ex-  
perience.

As old folke are very ſuſpicious to miſtruſt  
every thing, ſo are they likewise very cre-  
dulous to beleeeue any thing.

Youth neuer runneth well, but when age  
holdeth the bridle.

Age

Age rather seeketh foode for sustenance,  
then followeth feasts for sursets.

In age we ought to make more readines to  
die then prouision to liue; for the Steele be-  
ing spent, the knife cannot cut, the sunne be-  
ing set, the day cannot tarry, the flower be-  
ing fallne, there is no hope of fruit, and olde  
age beeing once come, life cannot long en-  
dure.

Those that spend theyr youth without re-  
straint, would leade theyr age without con-  
trolment.

An old man hath more experience to make  
a perfect choyce, then a young man skill in  
a happy chaunce.

Age directeth all his doings by wisdom, but  
youth doateth vpon his owne will.

Age hauing bought wit with paine & per-  
rill, fore-seeth dangers and escheweth them.

The difference betweene an old man and a  
young man is thys; the one is followed as a  
friend to others, the other is eschewed as an  
enemy to himselfe.

The Brachmans and Gimnosophists made  
a law, that none vnder the age of 40. should  
marry without the consent of theyr Seniors:  
least in making theyr choyce without skyll,  
the man in proces of tyme shoulde begin to  
loose

bofe, or the woman not to loue.

Old men are often enuied for theyr vertue,  
but young men pittied for theyr vice.

Olde men by reason of theyr age, & weak-  
nelle of theyr strength, are subiect to sundry  
imperfections, and molested with many dis-  
eases.

Gray hayres oft-times are intangled with  
loue but stailleffe youth intrapped with lust.

Age is more to be honored for his wisdom,  
then youth commended for his beautie.

The minde of an olde man is not mutable,  
his fancies are fixed, and his affections not  
fleeting; hee chooseth without intention to  
change, and neuer forsaketh his choice tyll  
death make challenge of his life.

The old Cedar tree is lesse shaken with the  
winde then the young bramble, and age farre  
more stayed in his assayres then youth.

Old men are more meet to giue counsaile,  
then fit to follow warres.

Though young men excell in strength, yet  
old men exceede in stedfastnesse.

Though all men are subiect to the suddaine  
stroke of death, yet old men in nature seeme  
nereft to theyr graue.

Age is a crowne of glory when it is ador-  
ned with righteousnesse; but the dregges of  
dishonor

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dishonor when it is mingled with mischief.

Honorable age consisteth not in the terme of yeeres, neyther is it measured by the date of mans dayes : but by godly wisedome and an vndeiled life.

Age is forgetfull, and gray hayres are declining steps from strength.

Age is giuen to melancholie, and many yeeres acquainted with many dumps.

Age speaketh by experience, and liketh by tryall, but youth leaneeth vnto wit which is voyde of wisedome.

He that will not be aduised by age, shall be deceiued by youth.

Old age is the fore-runner of death.

Age and tyme are two things which men may fore-thinke of, but neuer preuent.

Men of age feare and fore-see, that vvhich youth neuer regardeth.

Old folkes oft-times are more greedie of coyne, then carefull to keepe a good conscience.

Age may bee allotted to gaze at beauties blossoms, but youth must clime the tree, & enioy the fruit.

Nature lendeth age authoritie, but gentleness of hart is the glory of all yeeres.

VVhilst the haire be hidden craftily, age bewrayes

bewrayes it selfe.

Children are compared to the spring-time, striplings to sommer-season, young-men to autumn, and old men to winter.

An olde man ought to remember his age past, and to bethinke himselfe how he hath spent his time: if he finde himselfe faultie, in neglecting such good deedes as hee might haue doone, hee ought foorth-with to bee carefull to spend the remainder of his life in liberalitie towards the poore.

Old men are cōmonly couetous, because theyr getting dayes are past.

It is a great shame for an old man to be ignorant in the principles of religion.

An old man ought to be reuerenced for his grauitie, sooner then for his graie haire.

If young men had knowledge, & olde men strength, the world woulde become a newe paradise.

A man aged and wise, is worthy double reuerence.

*Non est senectus (ut tu opinaris pater)*

*Onus grauissimum: sed impatiensius*

*Qui fert, sibi ipse est author illius mali:*

*Patienter at qui, sibi quietem comparat:*

*Dum dextere eius moribus se accomodat.*

*Nec ille solum detrahit molestiam*

*Accersit*

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*Accersit aliquam sed voluptatem sibi.  
Si nauigandion sis quatuor per dies  
De comeatu cura nobis maxima,  
At si in senectam quid licet comparcere  
Non instruemus nos eo viatico?*

**Of Death.**

**Defi.** Death is taken three manner of wayes,  
the first is the separation of the soule from the  
body, with the dissolution of the body, vntill  
the resurrection; the second is the death of  
sinne, sith bee is sayd to bee dead which lyeth  
sleeping in sinne; the third is eternall death,  
vnto which the wicked shall be condemned in  
the last iudgement.

**D**Eath is the law of nature, the tribute of  
the flesh, the remedy of euils, and the  
path eyther to heavenly felicitie, or eternall  
misery.

Destenie may bee deferred, but can neuer  
be preuented.

An honourable death is to be preferred be-  
fore an infamous life.

That man is very simple, that dreadeth  
death because he feareth thereby to be cutte  
off from the pleasures of this life.

Death

Death is the end of feare, and beginning of felicitie.

There is nothing more certaine the death, nor any thing more vncertaine then the houre of death.

No man dyeth more willingly, then he that hath lyued most honestly.

It is better to die wel then to liue wantonly.

There is no worse death then delay.

Death it selfe is not so painefull as the feare of death is vnpleasant.

Death is the end of all miseries, but infamie is the beginning of all sorrowes.

VVhile men seeke to prolong theyr lyfe, they are preuented by some suddaine death.

VVhyle we thinke to flie death, wee more earnestly follow death.

VVhat is he that being lustie and young in the morning, can promise himselfe life vntill the euening.

Many men desire death in their misery, that cannot abide his presence in theyr prosperitie.

An euill death, putteth great doubt of a good life; and a good death partly excuseth an euill life.

The death of euil men, is the safety of good men liuing.

He

Hee that euery hower feareth death, can neuer be possessed of a quiet conscience.

Nothing is more like to death then sleepe, who is deaths elder brother.

Nothing more common then suddaine death; which being considered by the great Phylosopher *Demonax*, he therefore warned the Emperour *Adrian*, and such other as lyued at theyr pleasure and ease, in no wise to forget, howe in euery short moment they should be no more.

*Plinie* sayth, that Nature hath given nothing better then death.

To men in misery, death is most welcom.

Death deadly woundeth, without eyther dread or daliance.

Sith death is a thing that cannot be auoyded, it ought of all men the lesse to bee feared.

By the same way that lyfe goeth, death commeth.

The most profitable thing for the world, is the death of couetous and euill people.

Death is lyfe to the godly minded man, whose meditation is on diuine matters, and whose hope is ioy in heauen.

Death is common to all persons, though to some one way, and to some another.

Death



Death despiseth all riches and glory, and ruleth ouer all estates alike.

None neede to feare death, saue those that haue committed so much iniquitie as after death deserueth damination.

Death riddeth the body out of paine.

Wisedom maketh men to despise death, taught therfore of all men to be imbraced as the best remedy against the fear of death.

So lyue and hope, as if thou shouldest dye immediatly.

*Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, et propter breuitatem vite nunquam longe potest ab esse.*

Thre are genera mortis: vna mors est peccati, et anima quæ peccat morte morietur; altera miseria, quando quis peccato moritur et deo viuunt: tertia, quæ cursum vite huius explemus.

## Of Tyme.

Defi. Time is a secret and speedie consumer of bowers and seasons, older then any thing but the first, and both the bringer forth, & wa-  
ller of whatsoeuer is in this world.

There is no sore which in time may not bee salued, no care which cannot bee cured,

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cured, no fire so great which may not bee quenched, no loue liking fancie or affection, which in time may not eyther bee repressed or redressed.

Time is the perfect herraide of Truth.

Time is the best Orator to a resolute mind.

Dailie actions are measured by present behauiour.

Time is the herraide that best imblazoneth the conceits of the minde.

Time is the sweet Phisition, that alloweth a remedie for every mishap.

Time is the Father of mutability.

Time spent without profit bringeth repentance, and occasion let slip when it might be taken, is counted prodigallitie.

There is nothing among men so intirely beloued, but it may in time be disliked, nothing so healthfull, but it may bee diseased, nothing so strong but it may be broken, neyther any thing so well kept, but it may bee corrupted.

Truth is the daughter of Tyme, and there is nothing so secrete, but the date of many dayes will reueale it.

In time the ignorant may become learned, the foolish may be made wise, and the most wildest wanton, may be brought to be a modest

best Matron.

As oyle though it be moyst, quencheeth not  
fire, so time though neuer so long, is no sure  
couert for sinne.

As a sparkle raked y<sup>p</sup> in cinders, will at last  
begin to glowe and manifest flame: so trea-  
cherie hid in silence, and obscured by tyme,  
will at length breake forth, and cry for re-  
venge.

Whatsoever villany the hart doth thinke,  
and the hande effect, in proces of tyme the  
vorre of conscience will bewray.

Time draweth wrinkles in a faire face, but  
addeth fresh colours to a fresh friend.

Things past, may bee repented, but not re-  
called.

A certaine Philosopher being demaunded  
what was the first thing needfull to win the  
loue of a woman? answered, opportunitie.  
Being asked what was the second, he answered,  
opportunitie; and being demaunded  
what was the third, hee still answered, op-  
portunitie.

Delayes oftentimes bring to passe, that hee  
which should haue dyed, dooth kull him that  
should haue liued.

Procrastination in perill, is the mother of  
ensuing miserie.

Time & patience teacheth all men to live content.

Time turneth not, but passeth without recalling.

Take time in thy choyce, and bee circumspect in making thy match, for nothing so soone gluts the stomack as sweet meat, nor sooner fills the eye, then beantie.

Time is the discoverer of mishaps.

Opportunities neglected, are manifest signes of folly.

Time limiteth an end to the greatest sorowes.

Actions measured by time, sildome prove bitter by repentance.

Time changeth manners.

Reason oft-times desireth execution of a thing which time will not suffer to be done; not for that it is not iust, but because it is not followed.

Many matters are brought to a good end in time, that cannot presently bee remedied with reason.

Time is lifes best counsellor.

Time is the best gouernour of counsels.

Time tryeth what a man is, for no man is so deepe a dissembler, but that at one time or other he shall be easily perceiued.

Time

Time maketh some to be men which have but childish conditions.

A little benefit is a great profit if it be bestowed in due time.

Tymes daily alter, and mens minds do often change.

Time is so swift of foote, that beeing once past, he can neuer be over-taken.

The fore-locks of time are the deciders of many doubts.

Time in his swift pace mocketh men for theyr slownes.

*Non est, crede mihi, sapienti dicere, diuam*

*Sera nimis vita est crastina, vixit hodie.*

*Omnia tempus edax depascitur, omnia carpit.*

*Omnia sede mouet, nec finit esse diu.*

## Of the World.

Defn. This word world, called in greeke *kosmos*, signifieth as much as ornament, or a well disposed order of things.

Cleero & the Stoicks were of opinion, that the world was wisely gouerned by the Gods, who haue care of mortall things.

The world is vain & worldly ioies do fade, but heaven alone for godly minds is made.

Hee that cleaueth to the worlde, forsaketh  
GOD.

He that trusteth to the world, is sure to be  
betrayd.

The disordinate desire of the goods of this  
world, begetteth selfe-love.

Our honours and our bodily delights, are  
worldly poysons to infect our soules.

The worlde seduceth the eye with varietie  
of obiects; the sent with sweete confections;  
the taste with delicious dainties; the touch  
with soft flesh, precious cloathing, and all the  
inventions of vanitie.

He that mortifieth his naturall passions, is  
indome over-come with worldly impressions.

No man that loueth the world can keepe a  
good conscience long vn-corrumped.

The worldly man burneth in the heate of  
desire, is rauished with the thought of re-  
venge, enraged with the desire of triumph;  
briefely, neuer his owne, till hee leaue the  
world.

This worlde though neuer so well beloued,  
cannot last alwaies.

This worlde is the chaine which fethereth  
men to the deuill; but repentance is the hand  
which listeth men vp to God.

The

The delights of this world, are like bubbles  
in the water, which are soone rayed; and sud-  
dainly layd.

The world hateth contemplation; becauſe  
contemplation diſcouereth the treaſors of  
the world.

¶ We may loſe the world, becauſe we abuſe it;  
we breake the loue we haue to him that crea-  
ned it.

¶ Hee that loueth the world, hath inceſſant  
travails; but he that hateth it, hath reſt.

Man hath neuer perfit reſt or ioy in this  
world; neither poſſeſſeth he allwaies his owne  
deſire.

The world hath ſo many ſundry changes in  
her vanitie, that ſhe leadeth all men wandre-  
ring in vulted ſtates.

¶ He, which ſeeketh pleaſures fro the world,  
followeth a ſhadow, which when he thinketh  
hee is ſureſt of, it vaniſheth away, & turneth  
to nothing.

The world, the fleſh and the deuill, are three  
enemies that continually fight againſt vs, &  
we haue great need to defend vs from them.

God created this world, . (ſaith *Hermes*;) a  
place of pleaſure & reward; wherefore ſuch  
as ſuffer in it aduerſity, ſhall in another world  
be recompenced with ioy.

He

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He which delighteth in the world, must either lacke what he desireth, or els loose what he hath wonne with great paine.

Hee that is enamoured of the world, is like one that entereth into the sea; for if hee escape perills, men will say he is fortunate, but if he perrish, they will say hee is wilfully deceived.

He that fixeth his minde wholly vppon the the world, looseth his soule; but he that desireth the safety of his soule, regardeth not the world.

After the olde Chaos was brought into forme, the Poets faine that the vvorld was deuided into foure ages; the first vvvas the golden age, the second was the silver age, the third, the brazen age, and the fourth the yron age; all which may bee more largelie read of in the first booke of *Ouids Metamorphosis*.

The world in the foure ages thereof, may be compared vnto the foure seasons of the yeere; the first resembling the spring-time, the second, sommer, the third, autumn, and the fourth winter.

Hee that yeeldeth himselfe to the vvorld, sayth *Salon*, ought to dispose himselfe to 3. things which hee cannot auoyde. First to pouerty,



pouertie, for hee shall neuer attaine to the riches that hee desireth; secondly, to suffer great paine and trouble; thirdly, to busines without expedition.

*Mundus regitur nomine deorum estque quasi communis vrbs et ciuitas omnium.*

*Mundus magnus homo, homo parvus mundus esse dicitur.*

## Of Beginning.

*Defi.* Beginning is the first appearance of any thing, and there can be nothing without beginning, but onely that Almighty power which first created all things.

[N]euery thing the greatest beantie is to make the beginning plausible and good, Euill beginnings haue comonly wretched endings.

It is better in the beginning to preuent, then in the exigent to worke reuenge.

That thing neuer seemes false, that dooth begin with truth.

The preface in the beginning, makes the whole booke the better to be conceiued.

Nature is counted the beginning of all things, death the end.

To

to begin in truth; and continue in good-  
ness, is to get praise on earth; and glorie in  
heaven.

The beginning of superstition, was the sub-  
tiltie of sathan; the beginning of true religi-  
on, the service of God.

There is nothing wisely begunne, if the end  
be not providently thought vpon.

A conflict well begun is halfe conquered.

Infants beginne life with fears, continue it  
with trauailes, and end it with impatience.

A foolish man beginneth many things, and  
endeth nothing.

The beginning of things is in our owne  
power, but the end thereof resteth in Gods  
disposing.

Near attempt any wicked beginning in  
hope of a good ending.

The most glorious and mighty beginner is  
G O D, who in the beginning created the  
world of nothing.

Small faults not hindered in the beginning,  
amount to nightie errors or they be ended.

A worke well begun, is halfe ended.

In all workes the beginning is the chiefest,  
and the end most hardest to attaine.

The beginning, the meane, and the end, is  
a legacie which euery one enioyeth.

The

The feare of God is the beginning of vvif-  
dome.

The beginning of all thinges are small, but  
gather strength in continuance.

The beginning once knowne, with more  
eafe the end is vnderftood.

Beginne nothing before thou first call for  
the helpe of God; for God whose power is  
in all thinges, giveth moft prosperous fur-  
therance and happy fucceffe, vnto all fuch  
acts as we doe beginne in his name.

Take good aduifement ere thou beginne  
ought, but when thou haft begun, be care-  
full speedily to difpatch it.

He that preventeth an evil before it begin,  
hath more caufe to reioyce then to repent.

Take good heede at the beginning to what  
thou graunteft, for after one inconuenience  
another will follow.

Begin to end, and ending, to begin,  
As entrance to good life, be end of fin.

*Principij obfta. fero mecum lina paratur  
Continuala perfonas inuolueret moras.*

*Principij nulla est origo, nam ex principis ori-  
nari omnia, & sum a dem nulla ex re alia na-  
fei potest.*

Of

## Of Ending.

**Defi.** The end is that whereto all things are created by GOD, which is, the glorie of his Name, and saluation of his elect; albeit the order which he obserueth, the cause, reason, and necessitie of them, are hid in his secret counsaile, and cannot bee comprehended by the sence of man.

**T**HE end of this worlde, is a good mans meditation, for by thinking thereon he preventeth sinne.

The end of trouble, bringeth ioy, and the end of a good life euerlasting felicitie.

Nothing is doone, but it is doone to some end.

**W**hat thing soeuer in this worlde hath a beginning, must certainly in this world haue also an ending.

The last delay, hath not the least distresse.

Felicitie is the end and ayne of our worldlie action, which may in this life be described in shadowes, but neuer truly attained but in heauen onely.

The end of labour is rest, and the end of foolish loue, repentance.

The

The end of a dissolute life, is most common-  
ly a desperate death.

Our life is given to vse & to possesse, but  
the end is most vncertaine and doubtfull.

The end of sorrow is the beginning of ioy.

At the end of the work, the cunning of the  
worke-man is made manifest.

Good respect to the end, preserveth both  
body and soule in safetie.

Before any fact be by man committed, the  
end thereof is first in cogitation.

Many thinges seeme good in the begin-  
ning, which prooue bad in the end.

*Exitus acta probat, careat successibus opto*

*Quisquis ab eventu facta notanda putat.*

*Multi laudantur in principio, sed qui ad finem  
perseuerat, beatus est.*

## Of Day, or Light.

Defi. The word Dies which signifieth day, is  
so called, quod sit diuini operis, it is Gods  
faire creature, and the cheerefull comfort of  
man, who by his word made the light thereof  
to beautifie it to the wolds end.

**N**uma Pompilius, as he deuided the yeere  
into Months, so he deuided the month  
into

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into dayes, and called them *Festus*, *profestus*,  
and *Intercifos*, the first dedicated to the gods,  
the next to men, for dispatching of their bu-  
sines; the last as common for theyr Gods as  
men.

A day natural hath twenty & foure houres,  
a day artificiall, hath twelue houres.

Those chyl dren which are borne betweene  
the foure and twentie houers of midnight,  
and midnight, with the Romans are sayd to  
be borne in one day.

The day beginneth with the Egyptians at  
sunne-setting, and with the Persians at the  
sunne-rising.

The Athenians count all the time from the  
setting of the sunne, till the setting of the sun  
again, but one day.

The Babylonians count theyr day frō the  
sunne rising in the morning, till the sun-ry-  
sing the next day.

The Umbrians, an auncient people in Ita-  
lie, count theyr day frō noonetide til noone-  
tide next following.

It was not lawfull for the Roman Tribunes  
to be absent one whole day from the citty.

One day taketh from vs, the credite that  
another hath giuen vs, & the last must make  
reckoning of all the rest past.

By

By daily experience we wax wiser & wiser.  
 Hee that reioiceth in to amend his life to day,  
 may happen to be dead ere to morrow.  
 Let no day be spent without some remembrance  
 how thou hast bestowed thy time.  
*Vespasian* thought that day lost wherein he  
 had not gotten a friend.

One day the hardy broode

Of *Scythians* sent to fight,

Thus sent one day,

Did see them dead ere night.

The Romans called *Jupiter* *Pater*, which  
 signifieth the father of the day, or light.

Light is some-times taken for day, and  
 darknes for night.

No day cometh to man, wherein he hath  
 not some cause of sorrow.

The entrance to adolescencie is the end of  
 infancie, mans estate the death of youth, and  
 the morrow dayes birth, the over-throw of  
 this dayes pride.

GOD in the beginning made two great  
 lights, one for the day another for the night.

The pleasure of the day, is the sunne, called  
 of the *Phylosophers* the golden eye, so hart  
 of heauen.

The wicked and enill living man, loveth  
 darknes, and hateth the light.

Abbreniare dies poteris producere nunquam,  
Abbreniare tuum est sed prolongare totam.  
Optima quæq; dies miseris mortalibus cui  
Prima fugit: subeunt morbi tristitia senectus  
Et labor, et dura rapit inclementia mortis.

## Night, or Darknes.

Defi. Night is the hours of rest and peace after labors, being commonly that part of the day naturall in which the sunne is bidden from vs cheering the Antipodes.

**T**He longer the night is in coming, the more it is desired of the oppressed, yet no sooner seene then wisht to be departing.

Euery light hath his shadowe, and euery shadow of night a succeeding morning.

Night is euery where where day is not.

Night followeth day, as a shadow followeth a body.

The breath we breathe in the morning, is often stopt and vanished before night.

Night is more comfortable to the miserable then the day.

Night is the cloake to couer sinne, & the armour of the vniust man.

Night which is the nurse of ease, is the mother



ther of vnquiet thoughts.

Night which is all silence, heares all the complaints of the afflicted.

The deeds of the night are lodsome to the day, neither hath light to do with darknes.

Night is warres enemy, yet is it the only sinder out of martiall stratagems.

A darke night, and a deadly resolution, begets cause of the dayes lamentation.

Night which is most foule, begets day which is most faire, beggary of a contrary.

Night begets rest, and rest is the refreshing of tyred spirites.

What euer is ouer-wearied by the dayes exercise, is as it were newe borne by the nights rest and quiet.

Night and sinne hold affinity, and ioynly ayde each other.

It is impossible to weare out the day in trauile, if some part of the night be not spent in rest.

Night and rest which men so much desire, they attaine with trauaile, sustaine vvith thought, and depart from with griefe.

*Vt ingulens homines surgant de nocte latrones  
Vt missus ferues non expergisceris?*

*Interiores tenebre ciuitas mentis exteriores  
infernus.*

## Of wickednes.

**Defin.** Wickednes is any sinne, vice, or vill committed or imagined in the whole course of our liues; and the meane by which we lose Gods fauour, and expose ourselues to the danger of hell fire.

**T**HE prosperitie of euill men, is the calamitie of the good.

**V**When wicked men reioyce, it is a signe of some tempest approaching.

It is the corruption of the good to keepe company with the euill.

Reioyce as often as thou art despised of euill men, and perswade thy selfe that their euill opinion of thee is most perfitt praise.

All men are more hastie then good men be forward in prosecuting theyr purpose.

He that worketh wickednes by another, is guiltie of the fact committed himselfe.

It is better to destroy the wickednes it selfe then the wicked man.

Vnexperienced euils doe hurt most.

The remembrance of euill things is to be obserued by the contemplation of good matters.

Who can be more vnfortunate then hee  
which of necessitie will needes be euill?

Who soeuer hee be that spareth to punish  
the wicked, doth thereby much harme to the  
good.

It is a praise to the godly, to bee dispraised  
of the wicked, and it is likewise a dispraise to  
be praised of them.

When wicked men be in the midst of all  
theyr iollitie, then some misfortune comes  
knocking at the doore.

When the euill man woulde seeme to bee  
good, then is he worst of all.

He is euill, that doth willingly associate him  
selfe with wicked men.

A good sentence proceeding from a wicked  
mans mouth, looseth his grace.

The progeny of the wicked, although it be  
not wholly infected, yet it will saueur some-  
thing of the fathers filthines.

As vertue is a garment of honour, so vic-  
kednes is a robe of shame.

Curled is that man, that knoweth not to be  
a man, but by his wickednes is far otherwise  
then he should be.

He that intendeth not to doe good, should  
refraine from doing euill; but it is counted  
euill if we refraine to doe good.

Purifie thine owne wickednes, then prae  
of others sinnes; thou shalt be able to doo  
All things are tollerable, except extreme  
wickednes.

The wickednes that is done by the permi  
ssion of a Prince, shall be reckoned vnto the  
Prince for his sinne.

The wicked man, in a monstrous kinde of  
pride neuer heard of before, glorieth and  
boasteth of his euill deedes.

Nothing maketh men more miserable than  
wickednes and impietie.

A man shall bee maruailously moued to  
goodnes, if he doe but remember the plea  
sures comming from the same to bee conti  
nuall, not transitorie; and againe, if he re  
member the pleasures springing from wicked  
things, he shall find them mingled with  
griefe & vexation; the pleasure passeth, but  
the paine endureth.

When a man doth subiect himselfe to the  
wicked affections of his owne mind, he doth  
weaken and cut in funder the strings of re  
nderstanding.

Wicked counsaile is most hurtfull to the  
soul. In good things, nothing is either wanting  
or superfluous, which made the Pythagore  
s

time by, that wickednes could not be comprehended, but godlines might.

The wayes to wickednes are many, plain, and common, but to goodnes are not many, but one, and that same is hard to finde, because it is but little troden.

*Non ob ea solū incommoda, quæ suæ uirtutis uoluntati fugiendi sūt improbia: sed mala etiam magis, quod cuius in animo uelitur, uirtutis sibi non resistit, nequiam acquiescere. si impietas improbe malitiam supponit, quam occulte fecerit: nunquam tamen confidet id sibi semper accusatum, & plerumque enim improborum facta primo sufficio, insequitur: deinde sermo atque fama: tum accusatorum index, multi eum se iudicant.*

## Of Infamie

*Defn.* Infamie is the liuory of badde defaults in this world, and that which for our malignities and euill doings, staineth our names, & our successions with a perpetuall disgrace, through the report of our misdeedes and vnjust attempts.

Infamie galleth vnto death, and liueth after death.

-Shame and dishonour are the greatest pre-  
uentors of misdeed.

-Infamie and shame are inseparable sequels  
of adultery.

-That man is very wicked and villainous  
whose life the people lament, and at whose  
death they reioyce.

-There is no greater infamie, then to bee li-  
tish in promise, and slack in performance.

-Begging is a shamefull course, and to steal  
is a great blot of dishonor.

-Hee that hath borne saile in the tempest of  
shame, may euer after make a sport of the  
frypwacke of his good name.

-Infamie is so deepe a colour, that it will  
hardly be washed of with obliuion.

-Such as seeke to climbe by priuie sin, shall  
fall with open shame.

-They that couet to swim in vice, shall sink  
in vanitie.

-Greater is the shame to bee accounted an  
harlot, then the praise to be esteemed amiable.

-It were great infamie to the person, and no  
small offence to the Common weale, to be-  
hold a man basely toyling that deserveth to  
gouerne, and to see him gouerne, that des-  
erueth to goe to plow.

-Shame is the end of tretchery, & dishonor

euere fore-runnes repentance.

What is once spotted with infamie, can hardly be worne out with time.

When the string is broken, it is hard to hit the white; & when a mans credit is called in question, perswasions can little preuaile.

An honourable man should neuer die, and an infamous man deserueth not to liue.

The infamous man is onely miserable, for good men will not beleue him, bad will not obey him, no man accompany him, and few befriend him.

As beutie adorneth wealth, maintaineth honor and countenance; so infamie woundeth all.

The occasions and greatnes of infamy, are better vntried then knowne.

The tongue is the readiest instrument of detraction and slander.

Euery inferior doth account that thing infamous, wherein he seeth his superiour offend.

It is infamie to seeke praise by counterfaine vertue.

It is infamie to dispraise him that deserueth wel, because he is poore, & to commend the vnworthy because he is rich.

Hee that by infamie slandereth his friend,

is most monstrous.

Amongst the infinites of men, few are  
praise-worthy, but many most infamous.

To be praised of wicked men, is as great  
infamie as to be praised for wicked doing.

Pride is the cause of hatred, & sloth of in-  
famie.

The life of a noted infamous man is death.

Cicero in weighing against *Catiline* faith, thy  
naughty and infamous life, hath so obscured  
the glory of thy predecessors, that although  
they haue bene famous, yet by thee they  
will come to obliuion.

*Dionysius*, as long as he perceived himselfe  
to be well reported of, hee was a good man,  
but when the priuie talke to his defamation  
came in his eares, hee forsooke all goodnes,  
and became a most cruell tyrant.

If a mans good name, bee not polluted,  
though hee haue nothing els, yet it stands  
him in more steed then the possession of any  
great riches.

*Emori praeſtat per virtutem quam per dedecus  
viuere.*

*Quis bonorem, quis gloriam, quis laudem, qui  
vllum deus tam vnquam expetit, quam de  
nominiam, infamiam, contumeliam dedecus fu-  
giat.*

Of



## Of Dishonestie.

**Defi.** Dishonestie is an act which engendereth  
it of the torment from the very instant wher-  
in it is committed; and with the continuall  
remembrance thereof, filleth the soule of the  
malefactor with shame and confusion.

**D**ishonestie ruines both fame and for-  
tune.

Shame is the hand-maide to dishonestie  
tempts.

The insatiate appetite of gluttony, doth  
obscure the inferior virtues of the mind.

He that is disposed to mischiefe, will not  
want occasions.

He that feares not the halter, will hardlie  
become true, and they that are desperate  
spect, are sildome honest.

It is a dishonest victory that is gotten by  
the spoyle of a mans owne country.

There neuer riseth contention in a Com-  
monweale, but by such men as woulde lye  
without all honest order.

The euill inclination of men, may for a  
time be dissembled, but being once at liber-  
tie, they cannot cloake it.

Many

Many times the wicked beare enuie vnto the good, not because the vertuous suffer them to doe well, but for that they will not consent with them to doe euill.

Many bee so malicious and peruerse, that they take more delight to doe euill vnto others, then to receiue a benefite vnto themselves.

If hee be euill that gyueth euill counsaile, more vild is he that executeth the same.

Tully thought nothing profitable which was dishonest.

Then is mischief at the full ripenes, vwhen dishonest things be not onely delightful in hearing, but also most pleasant in practise, and there is no remedy to be hoped for, where common vices are counted vertues.

A man giuen to dishonestie, can neither be friend to himselfe, nor trusty to another.

The ouer-throw of a Common-wealth, is the dishonestie of the Rulers.

Dishonestie is the serpent of the soule, which spoyleth men of their ornaments and heavenly apparrell.

All things are tollerable, saue those things which are dishonest.

Callistes the harlot, said she excelled Socrates, because that when she was disposed, shee could

could draw his auditors from him; no mer-  
uile saith hee, for thou allurest them to dis-  
honestie, to which the way is ready, but I ex-  
hort them to vertue, whose way is hard to  
finde.

Honestie is ioyned with misery, dishonesty  
with all kinde of felicity; but the misery  
which we suffer for honestie, shall be turned  
to euermlasting comfort, and that felicity got-  
ten by dishonesty, shall be changed into per-  
petuall torment.

*Sepē dispiter neglectus*

*Incesto caddidit integrum*

*Raro antecedentem scelestum*

*Deseruit pede pena Claudio.*

*Disce bonas artes mores romana iuuentis*

*Sit procul omne nefas, de amaris amabilis esto.*

## Vices in generall.

Defi. Vice is an inequality and larring of ma-  
ners, proceeding from mans naturall inclina-  
tion, to pleasure and naughty desires.

A Man sildom repenteth his silence, but he  
is often sorowful for his hastie speeches.

Hee that is rooted in sinne, will hardly bee  
by good counsaile reformed.

VVho

*VV*ho doubts of God with *Protagora*, is an infidell; who denieth God with *Diagoras*, is an Epicure and a deuill,

*Enuie* is the deuils death, & mans destruction.

*Conceit* and *sinne* are both of one kind.

*Vice* is the habitude of sinne, but sin is the act of the habitude.

*Hee* that pampers his flesh, dooth nourish many wormes.

*Excelsiue sleepe* is found the bodys foe.

*Lust* bringeth short life, prodigality wretched life, and perseuerance in sinne eternal damnation.

As by nature some men are more inclined to sicknes the othersome, so one mans mind is more prone then anothers to all vnrighteousnesse.

The sicknes of our age is avarice, the errors of our youth inconstancie.

*Craft* putteth on him the habite of pollicy, mallice the shape of courage, rashnesse the title of valure, lewdnesse the image of pleasure; thus dissembled vices seeme great vertues.

*VV*here elders are dissolute and past grauitie, there youth are shamelesse, and past grace.

Riches

Riches gotten with craft, is commonly lost with shame.

Polly in youth, and negligence in age, breeds at length woe to both: the one ending in sorrowful griefe, the other in lamentable miserie.

Where youth is voyde of exercise, there age is voyde of honestie.

Flattery and soothing great men in their humors, getteth more coine then true speeche can get credite.

Fayre faces haue often foule vices, straight personages crooked manners, and good complexions bad conditions.

A merry minde doth commonly shewe a gentle nature, where a fower countenance is a manifest signe of a froward disposition.

Sobrietie without sullenesse, is commendable, and mirth with modestie delectable.

Every vice hath a cloak, and creeper in vnder the name of vertue.

We ought to haue an especiall care, least those vices deceiue vs which beare a shew of vertue.

Craft often-times accompanieth pollicie, too much austeritie temperance, pride, resolute minde, prodigality liberalitie, fortitude temeritie, and religion superstition.

What

**W**hat Nation doth not loue gentleness, thankfulnes, and other commendable parts in a man; contrarily, who dooth not hate proude, disdainfull, ynhoonest, and vnthankfull person?

*Cum fateamur satis magnam vim esse in deo ad miseram vitam, fatendum est etiam eandem vim in virtute esse ad beatam vitam contrariam enim contraria sunt consequentia.*

*Qui voluptatibus ducuntur et se diuitem illi cebris et cupitatum lenocinijs desiderant, non faciunt honores, nec attingant republican, iustiantur viros fortes labore, se olio suo perfici.*

## Of Ingratitude.

**Def.** Ingratitude is that which maketh men impudent, so that they dare ioyne together to hurt those which haue been their best friends, and them to whom they are bound, both by blood, nature, and benefits.

**I**ngratitude challengeth reuenge, by custome, and is a vice most hatefull both before God and man.

Ingratitude for great benefits, maketh men to dispaire of recompence, and of faithful friends causeth them to become mortal foes.

There

There can be no greater iniurie offered to a free minde and a bashfull face, then to be called vnthankfull; sith such reproches sincke most deeply into the reputation of honor.

A good minde cannot harbor ingratitude. Ingratitude springeth eyther from couetousnes or suspect.

Princes rewarding nothing, purchase nothing; and desert beeing neglected, courage will be vnwilling to attempt.

Benefits wel imploied, establissheth a kingdome, but seruice vnrewarded, weakeneth it.

The nature of man is ambitious, vngratefull, suspectfull, not knowing rightly how to vse his friends, or with what regarde to recompence his wel-willers for theyr benefits bestowed.

*Antonine* in the time of *Vespasian*, when hee was proclaimed and named Emperour, after all his seruices against the *Vitellians*, and after he had recovered Rome, was supplanted by *Mutianns*, brought to Rome without authoritie; and visiting *Vespasian* in Asia, hee was so coldly entertained, that he died very shortly after, not onely disgraced & disgraced, but also most desperately.

Tis better to be borne foolish, then to vnderstand how to be vnthankfull.

The

The ingratitude of the Romans towards *Sabinus*, was by reason of the conceited suspect of his fortunes; the suddainnes of his expedition; and the greatness of his enemies. All which forced a wound in the greatest wins, & a dread in all sorts of people.

*Cato Priscus* hauing deserved well of the Romans; was disgraced by them for this empty cause; because his vppugner said, that that Citty could not be free, where there was a Cittizen which was feared of the Magistrate.

Ingratitude looseth all things in himselfe, in forgetting all duties to his friend.

To doe good to an vnthankfull body, is to sowe corne on the sand.

Two contraries gyue light one to the other; and ingratitude and thankfulness, are best discerned one by the other.

There is no affection among men so firmly placed, but through vnthankfull dealing it may be changed to hatred.

Two heads on one body is a monstrous sight; but one vnthankfull hart in a bosome, is more odious to behold.

There cannot be a greater occasion of hatred, then to repay good turnes with vnthankfulness.

The



Tis better neuer to receiue benefit, then to be vnthankfull for fauours receiued.

Thankfulnes dooth consist in truth and iustice; truth dooth acknowledge what is receiued, and iustice dooth render one good turne for another.

He is vngratefull with whom a benefit perisheth, he is more vngrateful which wil forget the same, but he is most vngrateful, that rendereth euill for the good hee hath receiued.

He which receiueth a benefit, shoulde not onely remember it, but requite the same, liberally and fruitfully, according to the nature of the earth, which rendereth more fruite then it receineth seede.

*Homer* as it is written in his life, dyd neuer forget a benefite receiued; and oftentimes gaue many thanks to his good benefactors, *Mentor*, *Phenius*, *Tychius*, and *Mentas*, vwho releued him in his miseries.

The Egyptians of all vices most abhorred ingratitude, in which, as *Tully* saith, all wickednesse is contained.

Thou canst not call a man by a worse name, the to say he is an vnthankful person,

*Plutarch* interpreteth *Pythagoras* Symbole of not receiuing of Swallowes, that a man

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ought to shunne vnthankfull people.

*Xenophon* among the praises which he gae vnto *Agésilans*, reputeth it a part of iniustice, not onely not to acknowledge a good turne, but also, if more be not rendered then hath been receiued.

*VV*ho soeuer receiuerh a benefite, selleth his owne libertie, as who would say, that hee made himselfe subiect to render the like.

The lawes of *Athens*, *Persia*, and *Macedonia*, condemned the vnthankfull person to death.

It is written of *Pbillion* the French king, that hee put one of his souldiers out of pay, and proclaimed him a villaine, because hee was found vnthankfull, & caused him to be marked in the forehead with the worde vngratfull.

In the old time, liberties and franchises for ingratitude were reuoked.

*Est aliqua ingrato meritum exprobrare delictus.*

*Ingratus qui beneficiū accepisse negat, quod accepit: ingratus, qui id dissimulat, rursus ingratus, qui non reddit: at omnium ingratusmus est, qui oblitus est.*

## Of Pride.

**Defi.** *Pride is an vnrasonable desire to enjoy honors, estates, and great places; it is a vice of excesse, and contrary to modestie, which is a part of temperance.*

**H**E that bruseth the Oliue tree with hard yron, fretteth out no oyle, but water, & he that pricketh a proude hart with perswasions, draweth out onely hate and enuie.

It is imposible that to a man of much pride fortune should be too long faithfull.

It chaunceth often-times to proude men, that in theyr greatest iolitie, and when they thinke theyr honor spunne and wouen, then theyr estate with the web of theyr life, in one moment is suddainly broken.

It is natural to proude men to delight the selues, and to set theyr whole mindes vppon vaine deuises.

VVhere least desert is, there is most pride.

Men that haue theyr thoughts hie, & their fortunes low, liue alwaies a pensue life.

Pride should of young men be carefully auoyded, of old men vtterly disdained, and of all men suspected and feared.

Pride hath two steps, the lowest blood, the highest enuie.

Pride eateth golde, and drinketh blood, & climeth so high by other mens heads, that she breaketh her owne neck.

To aspire to heauen, is not to be in heaue.

He that mounteth higher then hee ought, shall discend lower then he would.

VWhen pride dooth ride, shame & danger doe follow on foote.

It is better to lyue in lowe content, then in high infamie; and more precious is vwant with honestie, then wealth with discredite.

Aspyring pride is like a vapour, which ascendeth high, and presently vanisheth away in smoake.

A proud hart in a begger, is like a great fire in a small cottage, which not only warmeth the house, but burneth all that is in it.

Men that beare great shapés, & large shadowes, & haue no good nor honest mindes, are like the portrature of *Hercules*, drayue vpon the sands.

The more beautie, the more pride, & the more pride, the more precisenes.

Pride is a serpent, which slyly insinuateth herselfe into the mindes of men.

Extoll one of base stocke to high degree,  
and

and no man liuing will sooner proue more proude then hee.

The proude man seeking to depresse another man, in sted of superioritie, attayneth indignitie.

Pride, enuie, and impatience, are the three capitall enemies of mans constancie.

Pride is alwaies accompanied with follie, audacity, rashnes, and impudencie; and as Plato sayth, with solitarines, as if one would say, that the proude is abandoned of all the worlde, euer attributing to himselfe, that which is not; hauing much more bragging then matter of worth.

S. Augustine compareth a proude man to a shyp without a Pilot, tossed vp & down of the winde.

The sonne of *Agesslaus*, wrote vnto King Phillip, who much gloried in some of his victories: that if he measured his shadowe, he should finde it no greater after the victorie then it was before.

Herod glorying in his apparrell, and the honor that was doone vnto him, was suddainly smitten, and shortly after eaten vp vvith vvormes.

King Leues the eleuenth was wont to say, when pride was on her saddle, mischiefe and shame

shame was on the crouper.

*Julius Caesar* was so proude, as hee would often say, that whatsoeuer pleased him, should stand for a law.

Pride did first spring from too great abundance of wealth.

*Christippus*, to raise an opinion of knowledge to himselfe, would set forth those bookes in his owne name, which were wholly written by other men.

Husbandmen thinke better of those eares of corne which bow downe and waxe crooked, then those which grow straight, because they suppose to finde more store of graine in them.

Pride as *Blon* sayth, keepeth men fro learning and profit.

It is the propertie of proude men, to delight themselves in theyr owne foolish inuentions.

Hee that knoweth himselfe best, esteemeth himselfe least.

*Philo* sayth, that the spring of pride, is lying, and the fountaine of truth is humilitie.

*Apricus* King of Egypt, was so insolent, that hee would say, there was neither God nor man could dispossesse him of his kingdom; but shortly after, *Amasis* put him by it, & hee

was strangled of his owne subiects.

The proude man resembleth the Fisher-  
man in *Theocritus*, who satisfied his hunger  
with dreames of gold.

The pride of vnquiet and moouing spirits,  
neuer content theselues in their vocations.

*Pompey* could abide no equall, and *Cesar*  
could suffer no superior.

*Themistocles* tolde the Athenians, that vn-  
lesse they banished him and *Aristides*, they  
should neuer be quiet.

*Perdita tunc vrbi nocuerunt secula, postquam  
Ambitus est luxus, et opum metuenda facultas  
Transuerso mentem dubiam torrente tulerunt.  
In rebus prosperis, et ad voluntatem nostram  
fluentibus, superbia magnoperè est fugienda: nã  
ut aduersas res sic secundas immoderate ferre le-  
nitatis est.*

## Of Prodigalitie.

Defi. *Prodigalitie* is the excesse of liberalitie,  
which comming to extremitie, prooues most  
vicious, wasting vertues faster then sub-  
stance, and substance faster then any ver-  
tue can get them.

**P**rodigalitie without care, wasteth that  
which dilligent labour hath purchased.

Prodi

Prodigalitie is called the fire of the minde, which is so impatient in heate, that it ceaseth not while any mater combustible is present, to burne necessary things into dust & cynders.

Prodigalitie maketh youth a tyrant in his owne estate, a destroyer of his own wealth, and a corrosiue to his owne friends.

To spende much without getting, to lay out all without reckoning, and to gyue all without considering, are the effects of prodigality.

Hee that giueth beyond his power, is prodigall, he that gyueth in measure, is liberall, he that giueth nothing at all, is a niggard.

Hee that is superfluous in his diet, sumptuous in his apparrell, and lauish of his tongue, is the Cookes hope, the Taylers thrift, and the sonne of repentance.

The end of much expence, is great grieve.

VWho spendes before hee thiue, will beg before he thinke.

Riches lauishly spent, briedes grieve to our harts, sorrowe to our friends, and miserie to our heyres.

A proude eye, an open purse, a light wife, breede mischief to the first, misery to the second, and homies to the third.

VWhat



What is gotten with care, ought to bee kept with wisedome.

An vnthrif is knowne by three things, by the companie he keepeth, by the tauerns he haunteth, by the harlots he cherrisheth, & the expence he vseth.

As excesse in meats breeds surfet, in drink, dronkenesse, in discourse ignorance, so in gyfts, excesse produceth prodigality.

It is better to bee hated for hauing much, then to be pittied for spending all.

Prodigality consisteth not in the quantitie of what is gyuen, but in the habite & fashion of the gyuer.

Hee is truly prodigall, which gyueth beyond his abilitie, and where his gyfts are needlesse.

It is not possible for a prodigall mind to be without enuy.

Prodigalitie concealing loue, loues none, whereby affection decreaseth, and amitie is made vnstable.

Prodigalitie is borne a wonder, and dyes a begger.

No admonition of friends, neither feare of pouerty, can make a prodigall man thrifty.

Prodigality in youth, is lyke the rust in iron, which neuer leaueth fretting till it bee wholly

wholy consumed.

Fire consumeth fuel without maintenance,  
& prodigality soone emptieth a weak purse,  
without supply.

The prodigall minded man, neyther ob-  
serueth time, nor maketh end of riot, vntill  
both himselfe and his patrimony bee consu-  
med.

A prodigall humor is hardly purged, be-  
cause the nourishments are many & sweet.

*Epicharidus* an Athenian, hauing a patrimo-  
nie left him by his parents, in sixe dayes co-  
sumed it, and all his life time after lyued a  
begger.

One of the *Faby*, by reason of his prodigal  
expences, was surnamed *Gurges*.

The prodigall minded man, to spend lusti-  
ly, and to fare daintily, so he haue it, he cares  
not how he get it, & so he spend it, hee cares  
neyther on whom, or in what sort hee con-  
sume it.

— *ô prodiga rerum.*

*Luxuries nunquam parue contenta paratu,  
Et quesitorum terrâ pelagoque ciborum  
Ambitiosa fames, et laeta gloria mensæ,  
Discite quam paruo liceat producere vitam,  
Et quantam natura petat.*

Of

## Of Gaming.

*Defi. Gaming is a stealing away of time, bus-  
ing our vnderstanding in vaine things, with-  
out any profit.*

**C***Hilon*, being sent from *Lacedemonia* to *Corinth* in embassage, to intreat a peace betweene them, and finding the noble men playing at dyce, returned backe again without deliuering his message; saying, that hee would not staine the glory of the Spartans, with so great an ignomy, as to ioyne them in societie with dyce-players.

*Alphonfus*, Sonne of *Ferdinando* King of Spayne, straightly commaunded, that no Knight shoulde presume to play at dyce or cardes for any money, or giue his consent to any such play in his house, vpon payne of forfeiting his wages for one whole month, & himselfe to be forbidden an other month & a halfe from entering into the kings pallace.

It is a very hard matter to follow ordinarily the deceitfull practises of coufening skill, or skillfull coufenance, without the discredit of a mans good name, by the marke of reproch,

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reproch, or badge of open infamie.

The fame or good name of a man is no sooner in question, then when he is knowne to be a common gamester.

It is not freedome to be licentious, nor libertie to lyue idely.

Such gaming is to be abhorred, wherein wit sleepeth, and idlenes with couetousnesse is enely learned.

*Aurelius Alexander* Emperour of Rome, made a layve, which was ratified by the authoritie of the Senate and people, that if any man was found playing at the dyce, he shold be taken for franticke, or as a foole naturall, which wanted wit and discretion to gouerne himselfe.

The same Emperour likewise, after the promulgation of the fore-sayde lawe, counted Dice-players no better then the eues & extortioners.

Gaming at cardes and dyce, are a certaine kinde of smooth, deceitful, & sleightly theft, whereby many are spoyled of all they haue.

*Sir Thomas Eliot*, (that worthy Knight) in his booke of gouernaunce, asketh; VVho will not thinke him a light man, of smal credite, dissolute, remisse, and vaine, that is a dice-player, or a gamester.

*Publius*

*Publius* sayth; how much cunninger a man  
is in gaming and dyce-playing, so much the  
more is he corrupted in lyfe and manners.

*Iustinian* made a law; that none cyther pri-  
vately or publicely, should at any time play  
at dyce or cardes.

Dycing comedyes bring often tragicall  
ends.

*Plato* seeming to commend table-play, com-  
pareth it vnto the lyfe of man; that lyke as  
an euill chaunce may be holpen by cunning  
play; so may a bad nature bee made better  
by good education.

The king of the *Persians* sent golden dyce  
to King *Demetrius* for a reproch of his light-  
nesse.

*Cicero* in the Senate-house put *Antonius* to  
silence, in saying he was a dycer.

Dycing neyther becometh the gravity of  
a Magistrate, nor the honour of a Gentle-  
man; for that the gayne is loaden with dis-  
honest practises, and the losse, with vnquiet  
passions.

As a dead carkasse in an open field, is a pray  
for many kinde of vermine, so a plaine min-  
ded man, vsing deceitfull houses, is an assu-  
red pray, for all sorts of shifters.

In Turkey, he is noted of great infamy that  
is

### VVits Common-Wealth.

is founde playing for money, and grieuous paynes are appoynted for punishment if he returne to it againe.

The Lydians were the first inuentors of gaming, but it was when theyr Country was brought into great necessity for want of victualls, to the end, that by playing they might finde some meane to resist & sustaine hunger the better.

Cyrus to punish them of Sardis, commanded them to passe away theyr time in playing & banquetting; thereby to render them lesse men, and keepe them from rebellion.

*Ais aleatoria anim aliena concupiscencia sua profundis patrimonij nullam reuerentiam tenet.*

*Est aut mendaciorum, periuriorum, furthorum, litium, iniuriarum homicidiorumque mater est veré malorum demonum inuentam, quæ ex Asiæ regno inter euerse vrbis manibus varia sub specie migravit ad græcos.*

### Of Couetousnes.

Defi. Couetousnesse is a vice of the soule, whereby a man desireth to haue from all parts without reason; and vniustly with-holdeth that which rightly belongeth vnto another body; it is also a sparing and niggardlinesse in giving,

uing: but open-handed to receiue whatsoeuer  
is brought, without conscience or any regard  
whether it be well or ill attained.

**H**E that impropriateth to himselfe, those  
things which are common to all, is to be  
blamed of God, and hated of men.

The propertie of a couetous man, is to liue  
like a begger all dayes of his life, and to bee  
founde rich in money at the houre of his  
death.

Gaines gottē with an ill name is great losse.  
Couetous men litle regard to shorten their  
luyes, so they may augment theyr riches.

Treasures houred vp by the couetous,  
are most commonly wasted by the prodigal  
person.

The gaine of golde, maketh many a man to  
lose his soule.

Gold is called the baite of sinne, the snare  
of soules, and the hooke of death; vvhich  
beeing aptly applyed, may be compared to  
a fire, whereof a little is good to warme one,  
but too much will burne him altogether.

The chariot of Couetousnes is carried vpon  
foure vvheelles of vices; Churlishnesse,  
Faint-courage, contempt of God, & forget-  
fulnes of death. Drawn by two horses, called  
Greedy

*VVits Common-wealth.*

Greedy to catch, and Holdfast; the Caner that dryueth it, is Desire to haue, hauing a whyp called Loth to forgoe.

A couetous man is good to no man, and worst friend to himselfe.

The couetous man wanteth as well that which he hath, as that which he hath not.

Hee that coueteth much, wanteth much.

There is greater sorrowe in loosing riches, then pleasure in getting them.

To desire aboue fortune, is to strue against fortune.

Couetousnesse is the roote of all euill, from whence doe proceede (as from a fountaine of mishap) the ruine of Common-wealths, the subuersion of estates, the wracke of societies, the staine of conscience, the breach of amitie, the confusion of the minde, iniustice, briberie, slaughters, treasons, and a million of other mischietuous enormities.

All vices haue theyr taste faue onely couetousnes.

A couetous man passeth great trauailes in gathering riches, more danger in keeping them, much law in defending them, & great torment in departing from them.

The couetous minded man, in seeking after riches, purchaseth carefulnes for himselfe,



himselfe, enuie for his neighbors, a pray for thieues, perrill for his person, damnation for his soule, curses for his children, and law for his heyres.

A couetous rich man, in making his testament, hath more trouble to please all, then himselfe tooke pleasure to get & possesse al.

A couetous mans purse, is called the deuils mouth.

*Dionisius* comming into a Temple vvhether Images were covered in costly coates of filuer and gold; These garments (quoth hee) are too heauie for sommer, and to colde for winter: and so taking them away with him, hee clothed them in Linsey-wolfie; saying, these are more light for sommer, and cooler for the winter.

Couetousnes in olde men is most monstrous; for what can be more foolish, then to prouide more money and victualls when he is at his journeyes end?

Golde guides the globe of the earth, and couetousnes runnes round about the world.

Most couetous is hee which is carefull to get, desirous to keepe, and vnwilling to forgoe.

A couetous mans eye is neuer satisfied, nor his desire of gaine at any time suffised.

*VVits Common-Wealth.*

*Ardua res haec est, opibus non tradere mores :  
Et cum tot Crescos viceris, esse Numam.  
Vsq̃ue adeo solus ferrum mortemque timere  
Auri nescit amar ; pereunt discrimine nullo  
Amisse leges : sed pars vilissima rerum  
Certamen mouit opes —*

*Of Vsurie.*

*Defi. Vsurie of the Hebrewes is called byting, it  
is an vlawfull gaine, gotte by an vlawfull  
meane, and that crueltie which doth not one-  
ly gnaw the debtor to the bones, but also suc-  
keth out all the blood and marrowe from the,  
ingendering more of money, contrary to na-  
ture, and to the intent for which money was  
first made.*

**V**Surie is compared to fire, which is an  
active and insatiable element, for it bur-  
neth and consumeth all the wood that is laid  
vpon it ; so the Vsurer, the more hee hath,  
the more he desireth, and like hell gates hee  
is never satisfied.

A vsurer is a filching and corrupt citizen,  
that both stealeth from his neighbours, and  
defraudeth himselfe.

The intent of Vsurie bewraies the crime.

*Vsurie*

Vsurie is the nurse of idlenes, and idlenesse the mother of euills.

Vsurie makes the noble man sell his lande, the lawyer his *Iustinian*, the Physition his *Galen*, the souldier his sword, the Merchant his wares, and the world his peace.

Vsurie is an auncient mischiefe, & cause of much ciuill discord.

A little lewdly come by, is the losse of a great deale well gotten.

Vsurie is like a whirle-poolle, that swalloweth what-soeuer it catcheth.

He that with his gold begets gold, becoms a slaue to his gold.

Inordinate desire of wealth, is the spring of vsurie, and vsury subuerteth credite, good name, and all other vertues.

Couetousnes seeketh out vsury, and vsurie nourisheth couetousnes.

An vsurer can learne no truth, because hee loatheth the truth.

Vsurie taketh away the title of gentry, because it delighteth in innobilitie.

Vsurie oftentimes deceiues the belly, & altogether lyues carelesse of the soules safetie.

As the greedy Ravens seeke after carren for theyr foode, so doth the couetous vsurer hunt after coyne to fill his coffers.

VVits Common-wealth.

Plutarch sayth, that no kinde of people in the world are so notorious liuers, nor vse so much to falsifie theyr sayth in all practises, as vsurers.

Appian in his first booke of ciuill wars, wryteth, that by an auncient Law at Rome, vsurie was forbidden vpon very great paine.

As hee which is stunge with an Aspe, dyeth sleeping, so sweetly doth hee consume himselfe, which hath borrowed vpon vsury.

By vsury money is brought forth before it be gotten.

Vsury is the daughter of auarice and ambition.

Vsurie is counted the chastiser of fooles.

— *carpla lucra*

*fenoris, et velox inopes vsura trucidat.*

*No sunt facienda mala vt inde eueniant bona.*

Of Deceit.

Defi. Deceit or craft, is the excesse of prudence, it is that which leadeth a man through wilful ignorance to oppose himselfe against that which he knoweth to be dutifull and honest, causing him vnder the counterfeite name of prudence, to seeke to deceiue those that wil beleeue him; this vice is the chiefeest cause of ambition

ambition and conetousnes, which most men serue in these dayes, but aboue all things it is an enemy to iustice, & seeketh by all meanes to ouertrow the true effect thereof.

**C**Raft most commonly is repayed vvith craft, and hee that thinketh to deceime another, is many times deceiued himselfe.

Tys more wisdom sometimes to dissembly wrongs, then to reuenge them.

A mans looke is the gate of his minde, declaring outwardly, the inward deceit which the hart contriueth.

He that neuer trusteth, is neuer deceiued.

Our negligence makes subtil. shifte presume, where diligence preuenteth false deceit.

The serpent hidden in the grasse, stingeth the foote, and a deceitfull man, vnder shewe of honestie, oft-times deceiue the simple.

There is nothing that sooner deceiue the minde then hope, for whilst our thoughts feede on it, we sucklaine and assuredly loose it.

The man most deceitful is most suspitious. It many times falls out, that what the hart craftily thinketh, the lookes deceitfully betrayeth.

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The deceitful are like the Cameliſſion, apt to all objects, capable of all colours, they cloak hate with holines, ambition with good gouernment, flatterie with eloquence; but whatſoeuer they pretend, is diſhoneſtie.

Deceits are traps to catch the fooliſh in.

VVhen there is a ſhew offome like-lihood of truth in a lye, then are wee ſoonest deceived by ſubtiltie.

Light heads, and ſharpe wits, are moſt apt to deceive others by falſe tales.

It is a poynt of diſhoneſtie in a man, to make ſhew of one thing, and to doe another.

Pope *Alexander* the ſixt, neuer did vvhat he ſayd; & his ſonne *Borgia* neuer ſaid what he ment to do: pleaſing themſelues in couſterfaying and diſſembling, to deceive and falſifie theyr ſayth.

VVhen the Duke of *Valentinois* had cauſed certaine Princes to be murdered, contrary to his oath, his father the Pope tolde him, that hee had played a right Spaniards part; but they themſelues died both miſerably, the one was poyſoned, and the other ſlaine.

The Lawyers call that couin, when to deceive another, a man maketh ſemblance of one thing, & yet notwithstanding doth the cleane contrary.

*Fredericke* the Emperour, desired that his Counsaillers woulde at the entering in of his Court, lay aside all deceit and dissembling.

Speech is but a shadow of deedes, & there ought to be such an vnitie, that there bee found no difference at all, for it is a great deceite, to speake otherwise with our tongue then we meane with our hart.

The Emperour *Pertinax*, was surnamed *Chrestologus*, that is to say; well speaking, but ill dooing.

*Homer* writing of *Vlisses*, sayth that whatsoever he spake, proceeded from his hart.

The Lacedemonians banished *Chesophon*, because he boasted that he could discourse a whole day long of any theme that was put vnto him.

Deceite is a dangerous enemy to truth.

*Alexander* sayd to *Antipater*, that outwardly he did weare a white garment, but it vvas lyned with purple.

The deceitfull mans speeches, may be likened to the Apothicaries painted pots, which carry the inscription of excellent drugs, but within them there is eyther nought auailable, or els some poyson contained.

All deceits are proper to a base and badde mind, but to be detested of an honest man.

*Alexander*

*VVits Common-wealth.*

Alexander beeing counsailed by Parmenio, to seeke the subuersion of his enemies by craft and subtiltie, answered; that his estate woulde not suffer him so to doe: but if hee were Parmenio he would doe it.

The answers of the oracles, were alwaies doubtfull, and full of deceit.

Hee is woorthy to be abhorred, which bea-  
teth his braines to worke wickednes, & see-  
keth by subtiltie to bring other men into  
misery.

*Sic anidis fallax indulget piscibus hamus,*

*Callida sic stultas decipit esca feras.*

*Grane est malum omne quod sub aspectu latet.*

**Of Lying.**

Defi. Lying is a false signification of speech,  
with a will to decelue, a sicknes of the soule,  
which cannot be cured but by shame & rea-  
son, it is a monstrous and wicked euill, that  
filthilie prophaneeth and defileth the tongue  
of man, which of God is otherwise consecra-  
ted euen to the truth, and to the vtterance of  
his prayse.

**T**Ake heede of a liar, for it is time lost to  
be led by him, and of a flatterer, for it is  
meer



meere deceit to beleue him.

As certaine it is to finde no goodnesse in him that vseth to lie, as it is sure to finde no euill in him that telleth truth.

Thou canst not better reward a lyar, then in not beleeuing what he speaketh.

VVithin thy selfe, behold well thy selfe, & to knowe what thou art, gyue no credite to others.

It is the propertie of a lyar, to put on the countenaunce of an honest man, that so by his outward habite he may the more subtilie deceiue.

As the wormes doe breede most gladlie in soft and sweet wood, so the most gentle and noble wits inclined to honor, are soonest deceiued by lyars and flatterers.

Lying is contrary to nature, ayded by reason, and seruauant or hand-maid to truth.

Through a lye *Ioseph* was cast into pryson, and *S. Chrysostome* sent into banishment.

*Cbilo* saith, that all kinde of wickednes proceedeth from lying, as all good dooth from truth.

The Egyptians made a lawe, that euery lyar should be put to death.

The Scythians & Garamants followed the same law, & condemned them to death that prognosti-

prognosticated any false thing to come.

The Persians and Indians, deprived him of all honor and further speech that lyed.

*Nicephorus* writeth, how the very wormes did eate the tongue of *Nestorius* in hys hys time.

*Artaxerxes* caused one of his fouldiours tongues to be nayled with three nayles, for making of a lye.

The Gabaonits for lying lost their liberty.

*Cyrus* told the king of Armenia, that a lye deserved no pardon.

The Parthians for lying became odious to all the world.

There is no difference betweene a liar, and a forswearer; for whom soeuer saith *Cicero*, I can get to tell a lye, I may easily intreate to forswear himselfe.

An honest man will not lye although it bee for his profit. ●

*Munier* writeth of *Popiel* a King of Pologne, who had ever this word in his mouth, If it be not true, I would the Rats might eate me; and shortly after, being at a banquet, he was so mightily assailed by Rats, that neither his garde, fire, or water, could preserve him from them.

Lying in doctrine is most pernicious.

Idolatrie,

Idolatrie, hipocrisie, superstition, false waights, false measures, and all cousonages, are called lying, to the end that by so deformed a name, wee should the rather eschew them.

*Homer* writeth of the great & valiant Capitaine *Achilles*, that he dyd more abhorre lying then death.

*Si qui ob emolumentum suum cupidinis aliquid dicere videntur, his credere non conuenit.*

*Falsum maledictum est maleuolum mendacium.*

## Of Dronkennes.

**Defi.** *Dronkennes* is that vice which stirreth vp lust, grieffe, anger, and extremitie of loue, and extinguishest the memory, opinion, and vnderstanding, making a man wise a child, and all by excesse of drinke, and dronkennes.

**T**He craftie wraistler vine, distempereth the wit, weakens the fecte, and kylls the vitall spirits.

The auncient Romaines woulde not suffer theyr wiues to drinke any wine.

*V*Vine burnes vp beautie, and hastens age.

*Solon* was wont to say, that excesse was the work of sin, & dronkennes the effect of riot.

*Alexander*

*VVits Common-Dealth.*

*Alexander* being dronke, slew his friende,  
which in his sobernes he mightily lamented.

Those things which are hid in a sober mans  
hart is oft-times reuealed by the tongue  
of a dronkard.

VVhere dronkennes is mistres, there se-  
crecie beareth no maisterie.

VVine & women cause wise men to dote,  
and putteth men of vnderstanding to re-  
prooffe.

The Vine brings forth three grapes, the  
first of pleasure, the second of dronkennesse,  
the third of sorrow.

A dronkard is vnprofitable for any honest  
seruice.

*Phillip* King of Madecon making war vp-  
on the Persians, vnderstood that they were  
a people which abounded in all manner of  
delicate wines, and other wastfull expences,  
whereupon he presently retired his Armie,  
saying; it was needlesse to make warre vp-  
on them, who would shortly overthrowe  
themselues.

*Dyonisius* the tyrant, by ouer-much drink-  
ing lost his eye-sight.

Nothing maketh dronkennes to bee more  
abhorred, then the filthy and beastly beha-  
uiour of those men whose stomackes are o-

uer-charged with excesse.

The Lacedemonians woulde often shewe theyr chyldren such as were dronke, to the end they should learne to loathe that vice.

*Romulus* made a law, that if a woman vvere found ouer-come with drinke, shee should die for her offence; supposing that this vice was the beginning of dishonestie, & whoredome.

*Calisthenes* beeing vrged by one to drinke as others dyd at *Alexanders* feast, replyed that hee would not; for sayth hee, who so drinketh to *Alexander*, had neede of *Esculapius*. Meaning a Phisition.

The Leopard, as many write, cannot be so soone taken by any thing as by wine, for being dronke, he falleth into the toyles.

VVine, according to the saying of a late vvriter, hath drowned more men then the sea hath deuoured.

*Ptolomie* who in mockery was called *Philopater*, because he put to death both his Father and his mother, through wine and women dyed like a beast.

Dronkenness is a monster with many heads, as filthy talke, fornication, wrath, murther, swearing, cursing, and such like.

There are two kindes of dronkenesse, one kind

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kinde above the Moone, or a celestially dronkennes, stirred vp by drinking of heauenly drinke, which maketh vs onely to consider things diuine; as *Musens* sayth, The reward of vertue is perpetuall dronkennes.

Another kinde of dronkennes is vnder the Moone, that is to be dronke with excesse of drinking, which vice ought of all men to be carefully auoyded.

VVine is the blood of the earth, and the shame of such as abuse it.

VVine inflameth the lyuer, rotteth the longes, dulleth the memory, and breedeth all sicknesses.

The Nazarites abstained from drinking of any wine or strong drinke.

*Arnatius* a Romaine, beeing dronke, committed incest with his daughter *Medullina*.

VVine and youth is a double fire in a man.

*Alexander*, after hee had conquered almost all the world, was ouer-come himselfe with dronkennes.

*Quid non ebrietas designat? oportet recludit  
Spes iubet esse ratas, inpraelia trudit inermem,  
Sollicitis animis onus eximit, addocet artes.  
Fecundi calices quem non fecere disertum?  
Contracta quem non in paupertate solutum?*

Of

## Of Gluttonie.

*Defi. Gluttony or surfeiting is the sworn enemy to Temperance, daughter to excess and immoderate appetite; she is healths bane, & humanities blemish, lifes Cockatrice, & the soules bell, except mercy wipe out the remembrance of so great a guilt.*

**S**Vvise nature, but surfeite not, supply the bodyes neede, but offend it not.

Moderate dyet is the wise mans cognizance, but surfeiting epicurisme a fooles glorie.

To live well and frugally saith *Plato*, is to live temperatly & shun surfeiting, for there is great difference betweene living well, and living sumptuously; because the one proceeds of temperance, frugalitie, discipline, and moderation of the soule contented with her owne riches; and the other of intemperance, lust, and contempt of all order & mediocritie: but in the end, the one is followed with shame, the other with eternall praise & commendation.

It is not the vse of meat, but the inordinate desire thereof ought to be blamed.

Con-

Continencie in meate and drinke saith *Socrates*, is the beginning and foundation of skill.

VVe cannot vse our spyrit wel, saith *Cicero*, when our stomacks are stuffed with meate; neyther must wee gratifie the belly and entrailes onely, but the honest ioy of the mind.

The Hebrues vsed to eate but once a day, which was at dinner; and the Grecians in like manner had but one meale, and that was at supper.

*Plato* beeing demaunded whether hee had scene any new or strange thing in Sicilia, answered, hee had found a monster in nature, ture that dyd eate twise a day; meaning *Dionysius*, who first brought vp that custome in his Country.

Sobrietie retayneth that in a vwise mans thought, which a foole without discretion hath in his mouth.

The belly, sayth *Crates*, is an vnthankfull beast, neuer requiting the pleasure doone it, but craueth continually more then it needeth.

VVhen we eate, we must remember vve haue two guests to entertaine, the body and the soule; whatsoeuer the body hath, departs away quickly, but what the soule receiueth,



ceiveth, abideth for ever.

A vertuous soule, hath better tast of godly discourses, then the body hath of a well relished meale.

*Anacbaris* was of this minde. The first draught that a man dronke, ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madnesse.

Then is the mind most apt to comprehend all good reason, when the operations of the braine are not hindered by vapours, which excesse of feeding distempers it withall.

King *Cyrus* being asked by *Artabazus* (as he marched one day in war) what he would haue brought him for his supper; *Breade* (quoth hee) for I hope we shall finde some fountaine to furnish vs with drinke.

*Alphonfus* king of Arragon, being demanded by one of his Princes, why he dronke so wine; because (quoth he) wisdom is hindered through wine, & vnderstanding darkened; which two things onely make a King worthy of the name he beareth.

Nothing sayth *Erasmus*, is more abiect and hurtfull, then to liue as a slave to the pleasure of the mouth and belly.

Diseases gather together within our bodies, which proceede no lesse of being too

full, then being too surptie; and oftentimes a man hath more trouble to digest meat than to get it.

Howe harde a matter is it (saith *Cato*) to preach to the belly; which hath no eares, & which will take no deniall howeuer the case standeth.

To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause, and to whom are the rednes of the eyes (saith the wise man?) euen to them that tarry long at the wine, to them that seeke mixture which in the beginning is pleasant; but in the end pricketh like a serpent, and poysoneth like a Cockatrice.

Gluttony dryeth the boanes, & more dye by it, then perissh by the sword.

Gluttony sayth *Plato*, stirreth vp lust, anger, and loue in extremitie, extinguishing vnderstanding, opinion, and memorie.

Gluttony fatteneth the body, & maketh the minde dull, and vnapt, nay which is worse, vndermineth reason.

Vvine hath as much force as fire, for so soone as it ouer-taketh one, it dispatcheth him, it discloseth the secrets of the soule, and troubleth the whole minde.

*Homer* approving that the Gods dye not because they eat not, alludeth, that eating and drinking doth not onely maintaine lyfe, but are likewise the cause of death.

W<sup>e</sup> are sicke (saith *Phararch*) of those things where-with we live; for there is no proper and peculiar seede of diseases, but the corruptions of those things within vs, which we eat, and the faults and errors wee commit against them.

*Socrates* exhorting certaine of his friends to a feast, was reprovved for his slender provision; whereto he answered; If they be voracious, there is enough, but if they bee not, there is too much.

They which are addicted to belly service, not caring for the foode of the minde, may well be copared to fooles, that depend more ypon opinion then reason.

*Pytholomy* by reason of his gluttonie vvas termed the belly man.

Intemperancie is a roote proper to euerie disease.

It is an old proverbe, much meate, much maladie.

Hee that too much pampereth himselfe, buildeth a grievous prilon of his own body.

Vessels beeing more fully fraught the they

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are able to carry, doe sinck ; so fareth it with  
such as eate and drinke too much.

By surfeit many perrish, but he that dieteth  
himselfe, prolongeth his life.

Excesse came from Asia to Rome, ambi-  
tion came from Rome to all the world.

*Maximilian* the Emperour, in one day deu-  
oured fortie pounds of flesh, and dronk an  
hogshead of vvine.

*Geta* the Emperour, for three whole daies  
together, continued his festiuall and his de-  
licates, beeing brought him by the order of  
the Alphabet.

Gluttony causeth innumerable maladies,  
and shorteneth mans life.

Sicknes is the chastisement of intemperate  
dyet.

*Gorgias* beeing demanded how hee attay-  
ned to the number of a hundred and eyght  
yeeres; answered, in neuer having eaten or  
dronken any thing through pleasure.

*Omne nocet nimium, mediocriter omne geren-  
dum.*

*Tantum cibi et potionis adhibendum est ut re-  
ficientur vires, non opprimantur.*

Of

## Of Concupiscence.

**Defi.** *Concupiscence or Lust is a desire against reason, a furious and vnbrideled appetite, which killeth all good motions in mans mind, and leaueth no place for vertue.*

**L**ust is a pleasure bought with paines, a delight hatcht with disquiet, a content passed with feare, and a sinne finished vwith sorrow.

Lust by continuance groweth into impudencie.

Shame & infamie follow the heeles of vnbrideled lust.

Lust is an enemy to the purse, a foe to the person, a canker to the minde, a corrasieue to the conscience, a weakener of the wit, a besotter of the senses; and finally a mortall bane to all the body: so that thou shalt find pleasure the path-way to perdition, and lasting loue, the loadestone to ruth & ruine.

Lust is the onely plague that infecteth the mindes of mortall men.

Lust in age is lothsomnesse, in youth excessse; howsoeuer, it is the fruite of idlenes.

Lust inforceth vs to couet beyond our power,

power, to act beyond our nature, and to die before our time.

Sensuall vice hath these three companions, the first, blindnes of vnderstanding, the second, hardnesse of hart, the third, want of grace.

*Draco* wrote such lawes against incontinencie, that he is sayd not to haue written them with incke, but rather to haue signed them with blood.

The channels which riuers long time haue maintained, are hardly restrained from their course, and lust wherein we haue been long plunged, is hardly purged.

Such thinges as maintaine vs in euill, or change our goodnes to wickednes, are eyther nourished or begun by lust.

*Tarpeia* a Romaine Lady, to auoyde lust, pulled out her owne eyes.

*Surinus*, a man of admirable beaurie, to auoyde the loue of women, disfigured his owne face.

*Nicetas* the martyr, cut out his own tonge, because hee would not consent to the wanton embracements of a wicked harlot.

Adultery is called the iniury of nature.

Our tongues most willingly talke, of those thinges which our harts most desire.

Lust maketh a man to haue neither care of his owne good name, nor consideration of the shame which his posteritie shall possesse by his euill hying.

Thys monstrous sinne, altereth, marreth, & drieth the body, weakening all the ioynts and members, making the face blubbed and yellow; shortning lyfe, diminishing memorie, vnderstanding, and the very hart.

Concupiscence doth iniury, prophane, and defile the holines of the soule.

The Corinthians for their incontinencie, haue been euill spoken of; they were so in-chast that they prostrated their own daughters to enrich themselues; hence came the prouerbe, It is not fit for euery man to goe to Corinth: for they payd well for their pleasure.

*Messalina* and *Popilia*, were so incontinent, that they contended with most shamefull harlots, prostrating themselues vvithout respect of time, place, or company, to anie, though neuer so base.

The Babilonians, Tyrrhionians, and Massagelans, were greatly spotted with this vice: abusing theyr bodyes in such monstrous sort, that they were reputed to liue rather like beasts then men.

*Clodius*

*VVits Common-Wealth.*

*Clodius deflowered his owne sisters, & Semi-  
ramis burned in filthy lust with her own son.*

*Meretrix non absimilis mari: quod das deno-  
rat: nunquam abundat.*

*Hoc vnum in ore perpetuo habent meretrices,  
da mihi atque affer mihi.*

**Of Sloth.**

**Defi.** Sloth is a feare of labour to ensue, a de-  
sisting from the necessary actions both of bo-  
die and minde; it is the smcke which recey-  
ueth all the filthy channels of vice, and with  
that poysonous ayre, infecteth and spoyleth  
the soule.

**A** Man being idle, hath his minde apt to all  
uncleannes; and when the mind is void  
of exercise, the man is voyde of honestie.

Sloth turneth the edge of wit, but studie  
sharpeneth the memorie.

That which is most noble by nature, is  
made most vile by negligence.

Idlenes is the onely nurse and nourisher of  
sensuall appetites, and the sole maintayner  
of youthly affections.

Idlenes is the moat that forest & soonest  
infecteth the minde with many mischiefs.

The



The slothfull man, sayth Cicero, sleepeth in his owne want.

It is hard for him that will not labor, to excell in any Arte.

Idleness is the enemy of vertue, & the verie traine to all wickednes.

Who riseth with the Cock, laboreth with the Ant, and runneth with the Hare, shall haue a healthie body, a full barne, & a short journey.

Sloth looseth time, dulleth vnderstanding, nourisheth humors, choketh the braine, hinders thrift, and displeaseth God.

The sluggard beeing nestled in ignorance, soonest falleth into Atheisme.

The man that passeth his life slothfully without profit, ought to loose it without pittie.

Homer when hee would mocke idlenesse, bringeth forth the Pheacens, being a kinde of people which accounted it the greatest felicitie to doe nothing.

Idleness maketh of men women, of women beasts, of beasts monsters.

— *variam semper dant otia mentem.*

*Otia si tollas periere Cupidinis arcus*

*Contempeque iacent et sine luce faces.*

Of

## Of Presumption.

**Defi.** Presumption is a violent passion of wil,  
and an ytter foe to prudence; it is that affection which thrusteth and exposeth the body to dangers, presuming onely vpon vain hope and imagination, without cyther ground or reason.

**H**E that vaunteth of victory before hee haue wonne the fiede, may proue him selfe a foole.

Vaine and light men loue commonly that which is forbidden by reason, and loue nothing more then to follow sensuall appetite.

A fault purposely committed, ought not to be excused.

To flie from that we should followe, is to follow our owne destruction.

Hardinesse without feare, is the sister of follie.

There is more hope of a foole, then of him that is wise in his owne conceit.

Take heed of rashnes in resolution, & crueltie in conquest; for the one is wisfull, and the other wicked: and as the first wants wit, so the other shewes as little grace, vvhose fruites

fruits are penitence in reason, and torment  
in conscience?

He that presumes on that hee knowes not,  
may loose an honor for an humor.

Much presumption and boldnes, turneth  
it selfe to impudencie.

It is better to take learning by leysure, then  
being too greedy, to surfeit vpon it.

A festered sore must haue a searching salve,  
and a shamelesse smile an open frowne.

They that carelesly offend the law of mor-  
delitie, must not tast of the sweet of curtesie.

It is an impudent and presumptuous part,  
to commit any thing to publique iudge-  
ment that wanteth knowledge.

Ill successe comes of rash beginnings.

Hee that speakes of high things hauing no  
experience of the, is like vnto a blind man,  
that woulde leade and teach him the way,  
which seeth better then himselfe.

It is a troublesome, dangerous, insolent, &  
proude enterprise, for a man to take vpon  
him with a pen to gouerne a Comon-weale,  
and with a Prince to reason of his life.

He is not wise, but arrogant, that dare pre-  
sume vnasked, to giue a Prince counsaile.

Hee that presumeth to vnderstand euerie  
thing, is to be thought ignorant in al things.

Eucry

*VVits Common-Wealth.*

Euery man presumeth on his owne fancie, which maketh diuers to leape short through want of good rising, and many shoote ouer, for want of true ayme.

Hee is very obstinate whom neyther reason nor experience can perswade.

Aspyring thoughts, as they are loftie so are they perillous.

To straine further then the sleewe vwill stretch, maketh the arme bare, and to skyp beyond a mans skyll, is to leape, but not to know where to light.

That which in the deuills was the cause of theyr fall, that in men is the cause of death.

The man that presumes to be wise, let him not contend with him that is inflamed vvith wrath; for if he faile to follow counsaile herein, hee shall eyther haue his head broken by the furious, or his hart galled by the detractor.

VVhere men doe all that they will, they indeede presume to doe that which they should not.

Presumption is the chiefe ground & cause of all variance, hatred and mischief.

Amongst the ambitious men of the world, presumption is a furie & a continuall temptor.

Philo the Iewe writeth, that the occasion why leauen was forbid vnto the Iewes at the feast of Easter, was to teach them to haue a great care to keepe themselves from pryde and presumption; into which they fell that held any good opinion of theyr own selues, and puffed themselves vp therewith, as the dowe is puffed vp with the leauen.

Men ought not to defer the amendement of theyr life to the last houre, because the thiefe was saued; for as that was a president that none should dispayre, so was it but one example, because none should presume.

Hee is too much presumptuous that striueth to go where another hath fallen, & too much vnriderled that feareth not at al when others haue perished before him.

Let him that thinketh hee standeth, take heed least hee fall.

*Nulla presumptio perniciosior quam de propria iustitia aut scientia superbire: ò superba presumptio ò presumptuosa superbia.*

*Cum non sit nostrum quod sumus, quomodo nostrum est quod habemus?*

*Stultitie genus est, vt cum alijs debeas vite beneficium, tibi adscribas ornamenta virtutum.*

# Of Treason.

**Defi.** Treason is that damned vice hated of God and man, where with perjured persons being bewitched, feare not to betray themselves, so they may either betray others or theyr Country; it is the breach of sayth and loyaltye, with God, their Gouvernours, and Country.

**T**Raytors are like moaths, which eate the cloth in which they were bred, like Vipers, that gnaw the bowels where they were borne, like wormes, which consume the wood in which they were ingendered.

Trechery hath alwaies a more glozing shew then truth, & flattery displayes a braver flag then sayth.

Such as are traitors to their Prince, & perjured to God, deserue no credit with men.

Trechery ought not to be concealed, and friends haue no priuiledge to be false.

Such as couet most bitterly to betray, first seeke most sweetly to entrap.

Traytors leaue no practise vndone because they will not, but because they dare not.

Victory is not so earnestly to be sought, as treason

reason is to be shunned.

A Schoolemaister among the Falerians, having the charge and bringing vp of all the youth in the Citty, hoping to recover the fauour of the Romans, betrayed all the citizens chyl dren into the hands of *Camillus*; but *Camillus* louing iustice, caused him to be strypt, & his hands to be bound behind him, and gaue the children roddees and whyps to beate him home to the Citty.

A good vvarrior, ought to comit the fortune of his warre, to the trust of his owne vertue, not to the impietie and treason of his enemies.

*Tarpeias* daughter betrayed the Castle of Rome to the Sabines for lucre sake.

Many men loue the treason, though they hate the traytor.

Many conspire valiantly; but end wretchedly.

Traytors haue continuall feare for theyr bedfellowe, care for theyr companion, and & the sting of conscience for their torment.

A light head, an ambitious desire, a corrupt conscience, and ill counsaile, soone breede a traytor.

Where the peoples affection is assured, the traytors purpose is prevented.

There

### *VVits Common-Wealth.*

There are many Traytors in Common-weales, whom it is better to forbear then to prouoke.

Of rash hopes proceede perrilous ends, & of execrable treasons damnable successe.

Traytors about the thrones of Princes, are like wolues about the fouldes of sheepe.

One skabd sheep will infect a whole flock, and one traytor subuert a whole Monarchy.

*Cesar* rewarded those that betrayed *Pompey* with death.

Those that murdered *Cesar* in the Senate-house, neuer prospered.

*Tully* sayth, that no wise man at any time will trust a Traytor.

*Ne colloquiorum de pretextu pacis proditioes urbium tententur, siantque interlocutores maxime cauendum est.*

*Proditores urbium saepe ne ipsi quidem proditorem euadunt sed ab hoste trucidantur.*

### Of Desperation.

**Defi.** Desperation is a sorrowfulnes without all hope of better fortune, a vice which falsely shrowdeth it selfe vnder the title of fortitude and valure, and tickling the vaine humors



humors of the vaine-glorious, carry them to ignoble and indiscreet actions; to the utter losse of soules and bodies.

**D**esperation is a double sinne, and finall impenitencie hath no remission.

It is better to be counted a dastardly coward, then a desperate carle.

Better it is to lyue pinched with a few momentary pangs, then with desperate death to destroy both soule and body.

It is vaine to be stout and desperate, where none of both will prevaile.

It is better to prolong our life in miserie, then to hasten our own death without hope of mercy.

Loue wanting desire, makes the mind desperate, and fixed fancie bereft of loue, turneth into fury.

Desperate thoughts are fit for them that feare shame, not for such as hope for credit.

Sighes are the emblazers of thoughts, and melancholy the messenger of dispaire.

There is no offence so great, but mercy may pardon, neyther is there any thing so desperate which time cannot cure.

Dispaire is the fruite of disordinate sinne, which becomming his owne ludge, proues

his owne executioner.

Extream feare & danger, makes cowards desperately aduenturous, and what perswasion coulde not make constant, miserie hath made desperate.

Resolution is grounded on honor; desperateness on danger.

He is foolishly desperat, that engageth his honour for beautie, & aduentureth the halter for a lye.

Fortune desperately attained, is as desperately lost, and dispaire suddainly entertayned, is a token of a wretched conscience.

If thou wilt be accounted vallant, let neither chaunce nor grieve make thee desperat.

Dispaire comes of the feebleness of courage, and the lacke of wit.

To him that is subject to passion, dispaire is euer attendant.

He that is desperately inclined to his owne will, is euer most nere to the wrath of God.

Despaire leadeth damnation in thynges, & violently layes claime to the wrath of God.

Despayre and reuenge, deprive men of the mercy of God, and cleane blotteth out the memory of theyr former good deedes.

There can be no greater wonder, then to see a wise-man become desperate.

Of

Of all the perturbations of mans mind, dis-  
paire is the most pernicious.

If he be a wicked homicide which killeth a  
man, then is he the same which killeth him-  
selfe; because he killeth a man.

Many reading Plato his booke of the im-  
mortalitie of the soule, haue layde violent  
hands vpon themselves.

Hee that through the burthen of his sinnes  
breakes forth into desperation, wilfully re-  
fuseth the mercy of the Almighty.

*Vincitur laud gratia iugulo qui prouocat hoste.  
Qui nil patet sperare, desperet nihil.*

## Of Deuills.

Defi. Deuills are our temptors to sinne, blas-  
phemie, and all other euills: they that stan-  
ding in feare of God, take pleasure in that  
which displeaseth him.

**T**He deuill labours to deceiue men; and  
greatly enuies that any should be saved.

The deuill was the first author of lying, the  
first beginner of all subtile deceits, and the  
chiefe delighter in all sinne and wickednes.

Asellus the philosopher saith, that diuers spi-  
rits were wont to deceiue people, either by

misleading them in their iourneies, or murdering them in theyr sleepes.

The more the deuils increase in their boldnes, the more increaseth theyr punishment.

The deuills, not able to oppresse God in himselfe, assault him in his members.

The deuill intangleth youth with beautie, the Vsurer with golde, the ambitious by smooth lookes, the learned by false doctrine.

The deuils oft-times spake truth in oracles, to the intent they might shadow theyr falshoods the more cunningly.

The deuill with false miracles beguileth the world.

The deuills (as being immortall spirits, & exercised in much knowledge) seeme to worke many things, which in truth are no miracles, but meere works of nature.

All the great power of deuills, proceedeth from the iust indignation of God, who by such whyps chastiseth the wicked, and exerciseth the good.

The deuils haue diuers effects, the one troubleth the spirit, the other molesteth the body; some insinuate and steale into our harts, where depraued desires are ingendered; or els into our vnderstanding, to hinder the vse and office of reason.

From

From euil spirits proceedeth Art-magick, whereby the Slauiſh practiſers of that damnable Art, by many false miracles deceiue the ſimple, and confound themſelues.

God many times ſuffereth the deuill to tempt the godly, that by temptation theyr ſayth might be tryed.

He that giues his word to the deuill, breaketh his bond with God.

The deuill, temptation, and ſinne, vvere the occasions of mans fall.

He that makes a God of the world & vanitie, is a deuill in the ſight of heauen, and wiſedome.

The world, the fleſh, and the deuill, are three powerfull enemies to prouoke men to wickednes.

The deuill is the Father of lyes, and the author of all deceit.

The deuill preſents before vs many vaine delights, to the intent hee might the better keepe our mindes from godly meditation.

The deuill firſt accuſeth vs of our euill words, next of our euill works, laſtly of our euill thoughts.

VVhat ſinne ſoetuer hath beene by man at anie time committed, was firſt by the deuill inuented.

*Ut cum princeps vult hospitari in aliquo domo permittit nunciam, et vbi ille recipitur ibi descendit dominus; sic diabolus permittit malas cogitationes, ut ei preparent hospitium; et vbi recipiuntur illuc declinat.*

*Christus Leo dicitur propter fortitudinem, Agnus propter innocentiam: Leo quod inulcus, Agnus quia mansuetus. Ipse agnus occisus vicit Leonem, qui circuit querens quem deuoret; diabolus leo dictus feritate non virtute.*

## Of Hell.

*Defi. Hell is in all things contrary to beauen, it is a place of torment, misery, and desolation, where the wicked shall endure the endlesse iudgement of paine for theyr offences.*

**Z**eno the stoick taught, that the places of the reprobate were seperate from the righteous, the one being pleasant, & delectable, the other darksome and damnable.

*Hell is the hold of horror, distresse, & misery; the Cell of torment, grieve, and vexation.*

*Hell is in the center of the earth, remote from all comforts, replenished with endlesse horror, where desolation raigneth, and no redemption*

redemption may be expected.

Hell is the place of punishment which God hath reserved for the reprobates;

In hell is no order, but a heape and Chaos, of confusion.

The vretches in hell, shall have an end without end; a death without death, a defect without defect; for theyr death liueth continually, and the end becometh alwaies, and the defect cannot fayle.

Eternall death is the reward of sinne, and the plague of sinne, hell and damnation.

Hell is every where, where heauen is not.

The torture of a badde conscience is the hell of a lyuing soule.

Good men haue theyr hell in this world, that they may know there is a heauen after death to reward the vertuous; and ill men escape torments in thys world, because they shall finde there is a iudgement to come, wherein the wicked shall haue punishment, according to the number of their offences.

They that beleue in Christ, haue already ouercome sinne and hell.

To them that are enamored of the world, the remembrance of hell is bitter.

The image of our sinnes, represent vnto vs the picture of hell.

Hell

Hell like death is most incertaine, and a place of punishment most assured.

Hell that is knowne no where, is euerie where, and thought nowe neuer so priuate, yet in the end it will be most publique.

Hell is compared to the Laborinth which Dedalus made, whose entrance is easie, but being once in, it is not possible to returne.

If thy minde be not mooued with the fire of heauen, take heede least thy soule feeles the flames of hell.

*Infernus lacus est sine mensura, profunditas sine fundo, plenus ardoris incomparabilis plenus sctoris intolerabilis, ibi miseria, ibi tenebra, ibi horror eternus, ibi nulla spes boni nulla despectio mali.*

*Noctes atque dies patet atri ianua Divi.*

FINIS.



✿ A Table of all the principall  
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FINIS.



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*St. Night.*



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